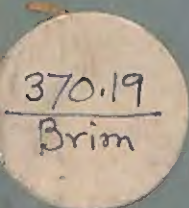
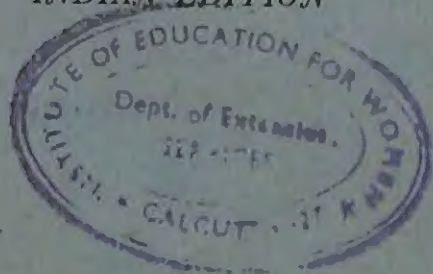


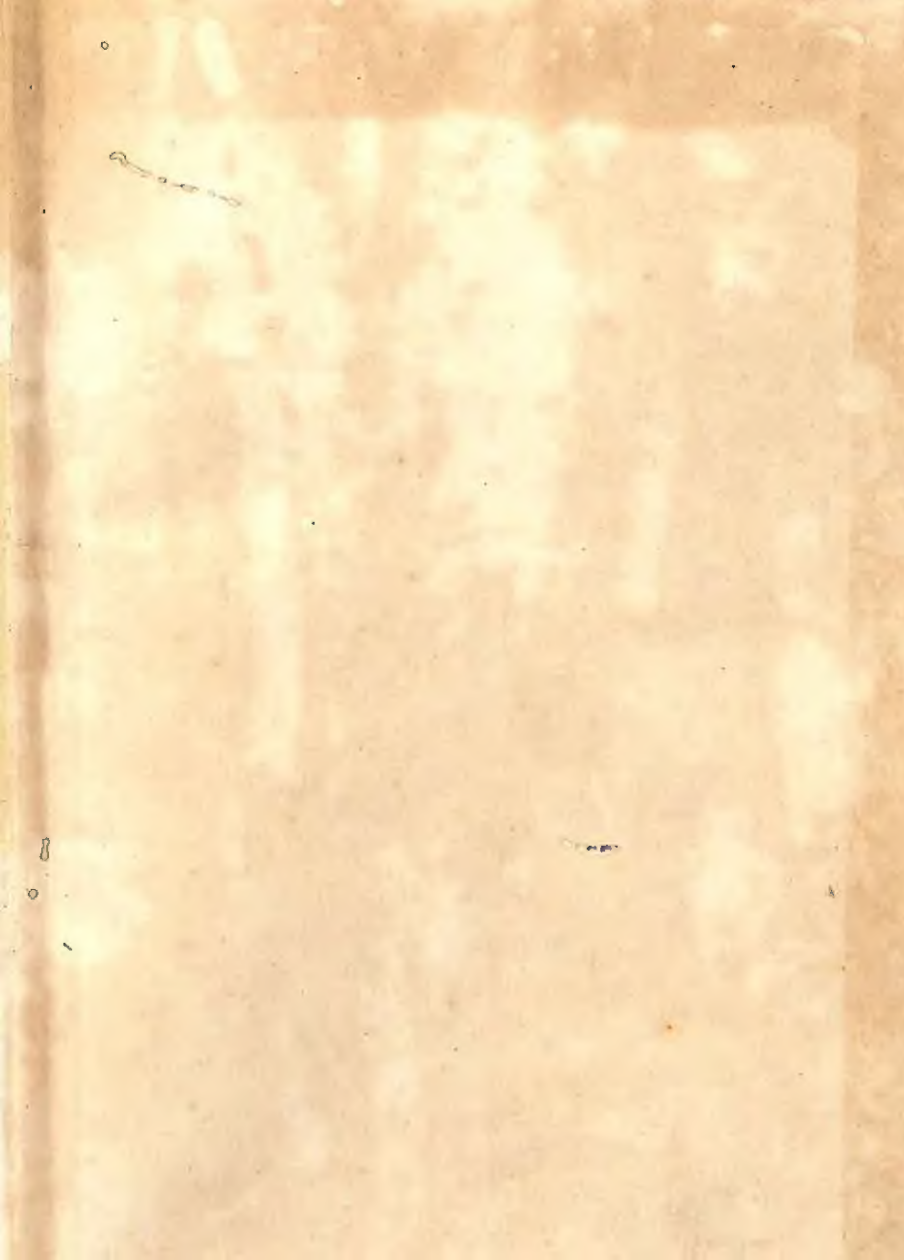
SOCIAL STUDIES & WORLD CITIZENSHIP

INDIAN EDITION



L. J. F. BRIMBLE & F. J. MAY

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**SOCIAL STUDIES
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SOCIAL STUDIES AND WORLD CITIZENSHIP

A Sociological Approach to Education

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BY

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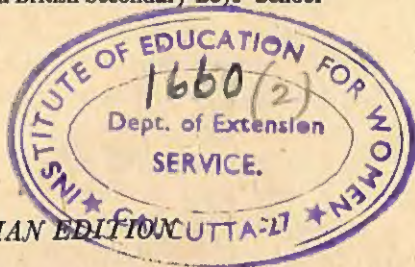
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PREFACE TO FIRST EDITION

"Citizenship is an activity of the soul, or the personality concerned, to secure certain benefits for the community to which the citizen belongs."—Canon SPENCER LEESON, formerly Headmaster of Winchester College (now Bishop of Peterborough), in *The Ethical Basis of Citizenship*.

HOWEVER people may disagree about the form that the new social order will take, all agree, though often vaguely, that 'things will never be the same again'. With the changes in the social order, changes in the educational world will come simultaneously, and when changes are inevitable, it is incumbent on those who have long wanted and worked for reform to be ready with clear ideas on the forms these changes should take.

In order to build a new and better social system, if it is to be a truly democratic one, every citizen must be aware of his importance in, and his responsibility to, the democracy. This new emphasis on the responsibility of each member of the community cannot fail to be reflected in the outlook expressed in the development of new educational ideas. A subject will no longer be important because of its previous status as an academic subject; but everything that finds its way into the curriculum will be included because of the part it will play in fitting the pupils for their task of living successfully. This will not show itself in the addition or deletion of this or that subject, but rather will it be evident in the angle of approach and the method of presentation of the subjects already in the curriculum. The spirit to be engendered, the attitude of mind to be induced, must be thought out in an effective method of teaching. The pupil must be brought to realize the oneness of all the subjects he studies, and feel it all to be as real as his own personal experiences of everyday life.

We believe that this can be done through social studies which are a new angle of approach to the accepted subjects of the curriculum, and not a revolutionary addition to them.

Very little of the matter discussed in this book can be presented in formal lessons. The whole point of view must be before the teacher all the time, while his pupils are being introduced to some of the problems which have developed in this changing world, and are being informed more or less fully as to the nature of the problems, to the efforts which are being made to solve them, and the part which they may be called upon to take in their solution.

The views expressed make it clear that the whole problem is one which should be approached in all types of schools. The book should also offer much for the consideration of leaders of Clubs and Discussion Groups and others of similar scope.

March, 1943

L. J. F. BRIMBLE
F. J. MAY

PREFACE TO THE INDIAN EDITION

In response to requests from India, this edition has been specially prepared for use in Indian schools, colleges and universities and in adult education centres. Considerable deletions and additions have been made, and the entire text thoroughly revised.

January, 1950

L. J. F. BRIMBLE
F. J. MAY

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INTRODUCTION

MUCH has been written and spoken about the purpose of education—its immediate and its ultimate aims. Though definitions vary in expression, there is very little disparity in substance, for most educationists, past and present, have agreed that the main purpose of education should be towards the welfare of mankind. But certain disagreement arises when we try to consider what is meant by the 'welfare of mankind'. 'Welfare' is defined by some as happiness, by others as efficiency, and yet by many as prosperity, and varying degrees of emphasis are placed upon the relative importance of the individual and of society in general in advancing the welfare of humanity.

These problems are both interesting and important ; but it is sufficient to note that educationists, teachers and sociologists are generally agreed upon one important direction in which the schools may advance the welfare of mankind. Somewhere and somehow in the course of their school experience children should be taught and helped to acquire some of the skill in the art of getting along well with other people and to become 'good mixers'. This might well involve considerable self-effort ; but then that is one of the primary aims of education. The social studies in schools should deal both with the individual and with social unity. To study the bond which unites the two is the most comprehensive way of studying the social sciences. From this it follows that one of the needs of society for security and progress—a reasonable subordination of the individual—is desirable. But this subordination must be carried out in a democratic way. The individual does not exist for the State, but rather the State for the individual. In order that society may progress along the best ethical grounds, the

"freedoms" as exemplified in the Atlantic Charter must be recognized ; the learner must be taught the benefits of self-exertion and self-sacrifice not only to himself but also to society in general. The duty of man to society must not be taught as one of self-sacrifice for the benefit of everyone but himself, but for the benefit of all and sundry, including himself.

Both subject-matter and methods of instruction have been affected by the recognition of the integrating function of education. In many ways our schools are trying to meet the needs of the world at large, and especially the need for co-operators. New or revived branches of knowledge, such as the social sciences, are being added to the curriculum of studies, and a widely accepted slogan is : "The social studies must become the heart of the curriculum". Instruction in civics has been more strongly advocated in various forms during the past two decades. Education in social behaviour is of inestimable value both to the individual and to the community ; but the great weakness has been the erroneous assumption that the need for ability to co-operate with others and to subordinate the self for the good of the majority stops at the imaginary lines which separate one country from another. Nothing could be farther from the truth.

The First, and certainly the Second, World Wars should teach us all that there are no such things as national boundaries where co-operation for the common good is concerned, any more than there are national boundaries segregating into political groups such phases of culture as art, music or science. World citizenship can and has expressed itself through many avenues of co-operative endeavour—social, economic, political, religious and scientific ; but if the efforts of the teacher on behalf of education for world citizenship are to succeed, then they must follow certain psychological rules. In the first place

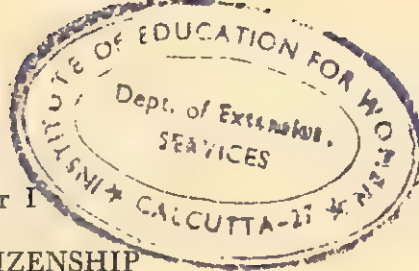
they must secure sympathy by developing imagination and building up a store of information about foreign countries : secondly, they must secure co-operation by making the whole conception seem worth while and reasonable : and, most important of all, such impulses must be made *habitual* by initial motivation, continued enthusiasm and persistent practice. The development of such social habits in young people is not impossible. The many reliable experiments which have been made have proved this point. The word 'democracy' is very significant in the definition of world citizenship. Democracy is an essential element in world citizenship, and training for civic responsibility in a democracy is a phase of world citizenship ; in fact, one cannot exist without the other.

The failure to teach the fundamentals of international relations is due either to an innate aversion to teaching such material, or more probably the inertia of educational leaders has kept it out of the curriculum.

Nevertheless, although the international aspects of civic training have not received the attention which their importance demands, there has been a rapid growth in interest in this subject. The older formal civics has developed into citizenship training, and this is a foundation upon which an education for world citizenship, adequate to the needs of the present and the future, may be built. We are sympathetic entirely with the aims of patriotism and civic efficiency : local and national civic education is neither injurious nor useless. It is simply inadequate.

Education for world citizenship as advocated in this book and civic education as now sometimes taught are not opposing forces. Both education for national citizenship and for world citizenship should aim at the improvement of the human status, and both use the method of enlightenment. To teach a boy to love his country does not make it impossible to teach him to love his parents as well : neither does world

citizenship counteract national citizenship. The relationship between these two conceptions becomes more evident if we consider the attributes of a good citizen in any community—one who conducts his affairs with due regard for the welfare of the community of which he is a member and who is active and intelligent in his co-operation with his fellow members for the common good.



Chapter I

WORLD CITIZENSHIP

APART from the needs of the community, world citizenship is a highly desirable quality for the individual. A wide and generous outlook upon the life of the world is a priceless gift in itself. It marks the person of culture. On the other hand, people who exhibit an aggravated sense of national or 'racial' importance or who fail to show a sympathetic interest in international affairs are in danger of being judged as lacking in education and refinement. They are certainly not practising the principles of any of the great world religions.

Furthermore, we, as educationists and educators, must recognize that during the Second World War there was something stronger than custom at work, and this has aided in overthrowing for ever many of the customs upon which our educational methods of the past have been based.

WORLD PEACE AND WORLD CITIZENSHIP

Without the support of the educational forces of the world no scheme or device for encouraging or compelling peace can hope for complete success. Too often in world history have the poor brains of the fathers been atoned for by the young blood of their sons. Faulty world organization will nip any newly proposed regime in the bud, and faulty organization is largely the result of faulty education. As Dr. Joseph Hart has pointed out, education in the most primitive groups consisted entirely of developing the habits which made the children and young people keep the customs of the group without question. But, since those times, man

has learned to reason and think for himself. "New occasions teach new duties" to men and to human institutions also. Thus present world conditions bestow upon the schools new duties. Exclusive love of tradition has done much harm in the past. Though many of our traditions are worthy of respect, it is for us to recognize those which are not, and boldly cast them aside.

The history of education is the story of the reception of challenges and the redemption of lost hopes. We must train our children to realize that wisdom is better than weapons of war, and to believe that the paths of peace are the paths of understanding. The achievement of world peace is not an end in itself. Loss of peace is always disastrous ; but peace is really sought as a means to an end because many desirable conditions and events can be achieved only in a peaceful regime.

World citizenship is a term, then, far greater than world peace, which will not be attained until we develop a martial attitude towards civic and world affairs with human welfare as our aim.

Education in civic and national affairs is good, but it is inadequate. Every person is a member not of one, but of several communities—family, parish, county, country, empire and world. Today, membership of the world community is not only available but also inescapable. Science has telescoped distance and time. Today, the importance of events cannot possibly be measured in terms of geographical remoteness. A good citizen of any country realizes that his welfare is identical with the welfare of each of his fellow citizens, and another step in the same direction enforces the realization that the nations of the world are dependent on the goodwill and co-operation of each other, just as any community is dependent upon the loyalty and support of its citizens.

During the past few years the world has become teles-

coped, chiefly through scientific discovery and technical progress. Distance is no barrier to progress, and the citizens of tomorrow will have means (travel by land, sea and air ; radio and cinema) of coming into contact and getting acquainted with their fellow men on the other side of the world just as easily as the citizens of yesterday got to know their next-door neighbours.

Yet for centuries now the products of genius have not been impounded by distance. They have been recognized in general all over the world without regard to the nationality of the musician, man of science, painter, sportsman etc. All these disciplines or arts have an international ' language ', and that is probably why the genius of a man of letters takes much longer to gain (if it ever does) world acclaim than the genius of the scientist. Educationists and teachers cannot ignore the international status of genius or reject the ideals of goodwill and co-operation as its indispensable accompaniment. All the great religions are world-wide in their scope and influence and in their ideals of human brotherhood. Indeed the Congress of World Faiths which has been held periodically over a number of years demonstrates the noble endeavour to find a common world ground for all the great religious creeds. At the memorial service at St. Martin-in-the-Fields to Sir Francis Younghusband, the great philosopher and traveller who founded this Congress and who died on July 31, 1942, besides the customary Christian prayers and hymns, extracts from the Hindu, Jewish, Buddhist and Moslem scriptures were read by representatives of each of these faiths.

If ' education for the needs of life ' is to be more than an empty phrase, we must recognize the importance of world citizenship in our courses of study. Education for world citizenship is education which promotes among all peoples a sympathetic peaceful co-operation based on democracy.

What is needed is an extension of the work already begun

in civic training to include the wider aspects of citizenship. Consideration of the psychological and sociological factors which operate in the classroom and elsewhere will help in the realization of the aims of world citizenship. Many agencies which can actively foster world citizenship are already in existence ; for example, the International Postal Union, the Red Cross, Travel Services, International Bureau of Education, World Conference of New Education, World Federation of Educational Associations, U. N. Association, the Royal Society of London and the National Institute of Sciences of India and their counterparts in other countries.

Newspapers, press agencies, foreign correspondents and world news films have been in existence for a long time. The radio has already demonstrated and, alas, recently bitterly demonstrated, its almost limitless powers of stimulating world upheaval, thus showing what a very effective agent for world co-operation and citizenship it could be in happier circumstances. During the last war it was probably the most efficacious of all means of propaganda. The very fact that the Axis leaders imposed severe penalties for listening-in to *verboden* stations is indicative of the effect that radio can have on the population. If this modern product of science can be used so effectively in the propagation of war, how much more valuable can it be as an instrument for world peace and universal co-operation !

OBJECTIVES OF WORLD CITIZENSHIP

There are several types of world co-operation, the main ones being : (a) political and economic ; (b) scientific, technical and medical ; (c) sociological.

Economic

Here there are three phases : co-operation in transportation, co-operation in labour and co-operation in capital.

International commerce and travel bring about vast interchanges of commodities and passengers. Need for co-operation in this field has long been recognized, and it has been most fully worked out in overseas commerce. International law was early applied. Useful and effective regulations on the subject of conduct on the seas cover the methods of packing and shipping, rules for assistance and salvage at sea, international iceberg patrols, ship quarantine rules, and the control of fishing grounds.

Labour

Organized labour has long been a pioneer in international co-operation. The International Labour Conference and Office was founded in connexion with the League of Nations. The Conference attempts to regulate such matters as length of working day and week, employment agencies, dangerous trades, labour emigration, child labour and the employment of women. Though this work was modified during the war, it has developed enormously during the last few years.

Capital

Foreign trade is a potential force either for conflict or for co-operation. The International Chamber of Commerce tries to facilitate the commercial intercourse of countries, to secure harmony of action in all international questions affecting finance, industry and commerce, to encourage progress and to promote peace and cordial relations between countries and their citizens by the co-operation of those organizations which are devoted to the development of commerce and industry.

Scientific

There are learned societies of international scope doing extremely useful work in comparing the results of experi-

ments, organizing natural knowledge, facilitating foreign travel and study, making universally available important discoveries in the fields of science and technology and arranging exchange of professorships, thus imparting an international point of view to their fellow workers and encouraging friendships which span, even ignore, national boundaries. Their publications also circulate throughout the world. For example, the leading British journal of science, *Nature*, is also one of the leading international journals of science. A glance at any of its weekly issues will show that its contributors and readers are in every part of the world where scientific teaching and investigation are going on.

There is scarcely any need to give here an exhaustive survey of the international ramifications of the scientific world. Nothing that the politicians can do will alter the facts that the atomic weight of iron is 55.84 in London as it also is in Tokyo, Berlin, Washington and Delhi ; that flowering plants are the only plants which bear seeds throughout the whole world : and that there is no such thing as a superior race or *Herrenvolk*. Scientific facts are universally true, and nobody better than the men of science themselves recognize this. For that reason, apart from a few pitiful exceptions (usually politically biased or subdued), men of science throughout the world collaborate in a scientific brotherhood in a manner which other men might well emulate. For example, the Royal Society of London (the most authoritative scientific body in the British Commonwealth) has about fifty foreign members from about a dozen different countries outside the Commonwealth itself, including the United States, the U. S. S. R., Germany, Italy and other countries. Since the inception of its foreign membership, neither nationality nor race nor creed have ever been barriers to election. Similar honours are bestowed by the national academies and scientific societies of all countries, for example, the Paris Academy of Sciences,

the U. S. National Academy, the National Institute of Sciences of India, the Academy of the Lincei (Rome), the Imperial Academy (Tokyo), the former Prussian Academy of Sciences, though it is interesting to note that after the rise of the Hitler regime the last-named saw fit to throw out all its Jewish members.

International scientific and other conferences have always been of outstanding importance. These bring men of erudition and culture together in a world brotherhood that should be expanded to its utmost geographical limits. A visit to one of these conferences is always a veritable lesson in human geography and invariably results in a more profound realization of human feeling and understanding in all nations when given the chance to express itself. The present International Council of Scientific Unions is an admirable example of international collaboration in science.

Health Work

The International Office of Public Health, WHO, AFO and UNESCO of the United Nations Organisation are good examples of the world collaboration possible in matters of healthy living. No doubt much of this collaboration began from necessity : for example, the spread of venereal diseases through maritime trade and emigration and even the aeroplane as a vector of disease had to be recognized and controlled by international legislation. But international co-operation in health matters has gone much further than this, especially through the Health Organisation of the League. This Organisation is still functioning and doing good work. Medical men, too, like men of science, keep a world outlook in their researches and deliberations. In fact, for them, national boundaries just do not exist.

Control of Drug and Liquor Trades

Much of the crime and delinquency from which the world suffers has been demonstrated as being due to the

drug traffic. This traffic continues and, as we know, for political reasons is encouraged in some places. Pearl Buck illustrates this well in her novel *Dragon Seed*. In the past, diplomacy and national legislation have failed to cope successfully with this problem. What is needed is to create a sentiment of responsibility among the masses for world welfare. The teacher must come to the aid of the diplomat. Diplomatic methods are valuable; but they are useless without the aid of an enlightened and humanized public opinion, which can be fostered most effectively by education.

The League of Nations and UNO

Nothing like the League of Nations in purpose and in scope had ever been established before. The reasons for its failure, and the story of UNO and its ancillary organizations should be included in the school curriculum under the heading 'education for world citizenship'. Whatever may be the merits of the League of Nations, UNO or any other form of international organization, education is the controlling factor in making the world a pleasant and peaceful place in which to live. Politically, the League may have failed; chiefly, perhaps, because it never had any kind of international police force to report upon world conditions and to enforce its rulings, especially upon recalcitrant States. Yet it is noteworthy that those branches of the League which dealt with the more scientific and humanistic problems—health, nutrition, control of drug traffic and conditions of labour—are still carrying on and doing work of world-wide significance and importance.

Chapter II

PSYCHOLOGICAL PROBLEMS INVOLVED

TEACHER AND PSYCHOLOGIST

As Professor MacIver of Columbia University has pointed out, the sociologist is dealing with the way in which beings endowed with consciousness act in relation to one another. The teacher in the school need not necessarily be a student of formal psychology in order to teach the principles of sociology, for just as a musician does not understand music the better by studying the physiology of the ear and brain, so it is difficult to see how a sociologist can understand sociology the better by studying, say, the neurons and synapses. The fact of the matter is that sociology as an academic study is more a branch of moral philosophy than natural science, though the application of sociological principles can be made during the teaching of most subjects. For these reasons, moral philosophy must be brought into all our teaching. For example, science, a natural philosophy, can be utilized as a means of driving home certain principles of moral philosophy. It is significant in this connexion that the Committee on Post-War University Education appointed by the British Association recommends that all students of science should also read some moral philosophy.

The ideals of a people are connected with their beliefs, and as the latter change so will the former. The new humanities, of which the social studies are one, are differentiated from the natural sciences in that each of them contains only a certain nucleus of scientific fact with a much greater surround of moral philosophy. Yet, as the teacher succeeds in impressing this mixture of natural and

moral philosophy upon his pupils, their inherent mythical beliefs will gradually disappear.

Therefore, the teacher must be something of a psychiatrist with his pupils, for among them he will certainly find some 'square pegs in round holes'. Some want to master the world using dictatorial methods : on the other hand, there are the misfits, suffering from the so-called inferiority complex. Above all, the teacher must take into consideration his pupil's past, his heritage and the major factors of his environment. Let the teacher explain as often as he can why his pupil is in such an environment, and whenever the opportunity arises, let him bring into his classroom to talk to his pupils those responsible for our social welfare, such as leaders of religion, the local medical practitioner, the medical officer of health, the agricultural adviser, the postman, the electrician and other artisans.

Therefore, while education concerns itself with the change or direction of human behaviour, psychology deals with the laws which control it. The relation between the two disciplines is obvious. Education for world citizenship has a psychological background which centres around the problems of sympathy and co-operation. Sympathy is reflective and imaginative, and co-operation involves both skill, determination and habit.

In this connexion, the teacher might well keep in touch with the personnel of a child guidance clinic, for there psychologists, psychiatrists and social workers carry on in close collaboration, and they are thus able to assist teachers with 'normal' as well as delinquent children.

THE PROBLEMS INVOLVED

The psychological problems involved in teaching the social studies are :

- (1) How can sympathy for others be developed ?

- (2) How can skill in co-operation be taught ?
- (3) How can sympathy and co-operation be made habitual ?

Development of Sympathy

In working with children we have an ideal field for the development of sympathy through imagination. The imagination of the child is highly plastic and open to suggestion. The child will be found to be very responsive to appeals for sympathy which are based on an imaginative picture of the people, institutions or conditions which demand sympathy. Imagination depends also upon experience. Here the basis is the child's own environment, and around it should be gathered information about other lands—the more direct the better—for this is a necessary basis for the development of that sympathy required for a desirable world citizenship.

Therefore, develop the imagination of the child by bringing him into contact (as direct as possible) with foreign lands and customs. It can be done through films and talks from visiting foreigners. This is a good way of developing in the child a sympathy for other people whose habits and customs are different from his own. Foreign travel, when possible, is an even better way.

This, of course, applies not only to children but also to adults. The interest in peoples of other lands demonstrated by adults proves this.

Skill in Co-operation

Co-operation, like sympathy, depends to a certain extent on the ability to feel oneself in another's place. While sympathy is based on the imagination and is primarily emotional, co-operation depends on understanding and is generally considered to be largely rational. Its principal rational basis is the perception of benefits which will result

from it ; and the logical corollary to this is the evil resulting from failure to co-operate. Give the child the opportunity to become co-operative by supplying him with a reason for such co-operation ; in short, make the benefits apparent.

Making Sympathy and Co-operation Habitual

More essential than the extension of the learning process to include sympathy and co-operation is the need to make these impulses habitual in their action. The natural process of forgetting soon weakens the effects of instruction. We are always up against the counteracting effects of the "jingo press" and similar agencies which work against the humanizing process of education. So, unless sympathy and co-operation are fixed in the form of habits, we can have no assurance that they will not be swept away in moments of stress.

Make sympathy and co-operation habitual by giving them adequate motivation, by maintaining enthusiasm and the attitude of success and by affording frequent opportunity for satisfactory practice.

Are children able to acquire social concepts ? There are some who say that children are unable to acquire, appreciate and apply such social concepts as co-operation and sympathy. If this objection were true it would apply not only to education for world citizenship in the narrower sense but also to all forms of character training. Experiments and experience have shown that the social concepts of the children can be made more accurate by proper training and a well-devised course of study.

Chapter III

A WORLD DEMOCRACY

DEMOCRACY : A POLITICAL PROBLEM

WE believe that world citizenship must be based on democracy. In what way is democracy related to world citizenship ? Democracy, in even the most democratic countries, is still in its infancy. Although in some democratic countries the people have full power, constitutionally, to control the affairs of their own nation, this power is never completely exercised. The popular conception of democratic government ends with the privilege of voting for one of the previously selected candidates who are in favour of, or opposed to, certain declared policies. For many citizens the idea of democracy has not yet reached the point outlined above. Some people allow years to pass without voting, and it is probable that many never use their right to suffrage. As Galsworthy wrote in *The Country House* : "Did you ever watch a school of fishes coasting along a bank ? How blind they are, and how they follow their leader ! In our element we men know just about as much as the fishes do. A blind lot. . . . We take a mean view of things ; we're damnably provincial."

All training for intelligent participation in the democratic control of the affairs of the country is part of education for world citizenship. The school is the prime agent of society in giving this training. A good citizen in a democracy is a good world citizen, and there can be no conflict between the best training for national citizenship in a democracy and training for world citizenship. The two forms of training are but parts of a whole and they are interdependent.

Training in, and education for, democracy is of the utmost importance if our conception of freedom is to prevail, for, as the Archbishop of York stated in the British House of Lords on July 15, 1942 : " The most dangerous of all forms of government is that of an uneducated democracy. It has no power of criticism and is at the mercy of any demagogue and of any dictator."

A WORLD DEMOCRACY

Democracy is, therefore, an essential element in world citizenship. This fact was recognized by the League of Nations, and although many people scoff at the Geneva atmosphere, a large number of the League's members have been inspired by a corporate spirit. But for many reasons the League failed, though it taught a great deal which must be utilized in organizing its successor, namely, the United Nations Organisation. The main objectives of UNO are : to maintain international peace and security ; to develop friendly relations among nations and to take other appropriate measures to strengthen universal peace ; to achieve international co-operation in the solution of international economic, social and other humanitarian problems : to afford a centre for harmonizing the actions of nations in the achievement of these common ends. But UNO has a long way to go yet before achieving any of its objectives. Fear of each other, lack of trust, attempts to interfere with each other's political systems and ways of life prevent dispassionate and sincere discussion. The very technique which member States adopt (for example, power of veto) breeds suspicion and distrust.

Every effort must be made to establish international peace, which, it is now recognized, must be based on social justice and which must also be absolutely universal. Therefore, where there exist conditions of labour involving social

injustice, hardship and privation to large numbers of people, unrest and discontent are produced, and peace and harmony endangered. The failure of one country to adopt humane conditions of labour is a 'spoke in the wheel' of the other countries which desire to improve the conditions of their own peoples.

Economic co-operation is clearly also necessary. Economic interdependence in terms of ordinary human requirements and experience cannot be better illustrated than by the well-worn but convincing example of the history of the meal table : the timber for the table has been cut by Canadian lumbermen or Indian foresters : Workers on the banks of the Mississippi or the inhabitants of the Sudan, India or Egypt picked the cotton for the tablecloth : men and girls in almost any civilized country wove it : the wheat for the bread was grown in the United States, Canada, Australia or India : the tea may have come from Ceylon, India or Pakistan, or the coffee from Brazil : the sugar came from the canes of the West Indies or the beet of England : the bacon and eggs were produced on home farms or imported from other countries. And before 1939 the net was cast still wider. The moral of the story is obvious—that modern industry is essentially international.

It is also obvious that purely national legislation to blot out any evils of modern industry will not suffice. For example, if it were proposed to forbid the employment in India of women in dangerous trades there would at once be the problem of unfair competition if women were allowed to work at such trades in other countries. A national cure for such wrongs is almost hopeless : an international agreement is the only way out. This fact has been recognized by noble and devoted men and women in all the important industrial countries of the world who have struggled to free the workers from the bondage of soul and body brought upon them by the Industrial Revolution, machinery, mush-

room growth of slums—the bulk of whose dwellers were once almost wholly at the mercy of mine and factory owners.

The necessity for international co-operation is recognized perhaps even better still by men of science with their international conferences and their inevitable collaboration. For example, the World Health Organisation is entirely international in scope. Work on vitamins has been made a world-wide quest by being standardized through international agreement. Progress in this work on vitamins has been made intelligible to workers of all nationalities in the same field, especially by the adoption of the so-called International Unit as a standard.

INTERNATIONAL LABOUR ORGANISATION

In Great Britain, one of the first to strive for fair conditions of labour through international action was Robert Owen, who, early in the nineteenth century, established a model factory in New Lanark and then asked the British Government to enforce similar conditions for workers in other factories. He failed in the national effort, so at Aix-la-Chapelle in 1818, addressing a Conference of the Holy Alliance, he urged “the introduction in all countries of measures for the protection of the labourers against the ignorance and exploitation of which they are the victims”.

Again he failed. But Robert Owen was not fighting alone. Blanqui, the French economist, and Daniel Legrand, a great employer of labour in Lorraine, both supported Owen's effort, and Legrand addressed an appeal to all the Governments of Europe, but these Governments turned a deaf ear to his appeal. Thus, in spite of the indifferent Governments, the conscience of Europe had been aroused. Everywhere leading men were beginning to demand a co-operative effort to defend the elementary rights of association, fair wages and hours of labour and protection

for women and children ; but nationalist revolutions and wars made international action on behalf of the workers of Europe out of the question until, after the humiliation of the Prussian victories and the horrors of the Commune of Paris, a great forward movement began in France, when Count Albert de Mam determined to apply his ethical principles to solve the social problem.

The French Socialist was supported by leaders of ethical movements in other countries ; namely, Germany, Belgium, Austria and Switzerland, and eventually the German Bishop Kettler became the intellectual leader of those who were seeking to strike at the false theories upon which reposed modern industrial life, with its glaring injustices and hardships, and to thrash out the principles consistent with religious thought upon which life should be reorganized. The important consequence of their efforts was that the campaign for better conditions of labour by international convention could nowhere be considered in future a purely party matter.

In 1897 a great International Labour Conference was held at Zurich ; another conference was held at Brussels. In 1900 an International Association for Labour Legislation was formed at a conference in Paris. Nineteen years later the official International Labour Office was founded under the direction of M. Albert Thomas, the French Socialist leader, by Part III of the Treaty of Versailles. The following nine general principles were set out as a guide to employers in all countries :

(1) The guiding principle that labour should not be regarded merely as a commodity or article of commerce.

(2) The right of association for all lawful purposes by the employed as well as the employers.

(3) The payment to the employed of a wage adequate to maintain a reasonable standard of life, as this is understood in their time and country.

(4) The adoption of an eight-hour day or a forty-eight-hour week as the standard to be aimed at where this has not already been attained.

(5) The adoption of a weekly rest of at least twenty-four hours, which should include Sunday wherever practicable.

(6) The abolition of child labour and the imposition of such limitations on the labour of young persons as shall permit the continuation of their education and assure their proper physical development.

(7) The principle that men and women should receive equal pay for work of equal value.

(8) The standard set by law in each country with respect to the conditions of labour should have due regard to the equitable economic treatment of all workers resident therein.

(9) Each State should make provision for a system of inspection in which women should take part in order to ensure the enforcement of the laws and regulations for the protection of the employed.

While the application of these principles leaves much to be desired, the ideal shows that there is recognition of the necessity for co-operation of country with country and for standardizing the amenities of life for the individual wherever he or she may live.

What we and all people have to remember is that although our statesmen could, in peace-time, meet in Geneva in an international atmosphere in which they had to think of the welfare of other nations as well as their own, and in their deliberations pay attention to what was fair as well as what was immediately profitable, Governments and statesmen stand or fall, not by the opinion of the world at large, but purely by that of the voters of their own country. The voters are led by national newspapers and political parties, and it is unfortunate that political party propaganda often obscures the truth.

If parties (all of which contain much that is good) can sink their differences and join forces during a national emergency why cannot this be possible in times of peace? Only by a deliberate and continuous effort of goodwill can the cause of peace and justice be kept alive in each separate country. The machinery of government will not do it. Only organized and inspired goodwill and informed judgment of thoughtful people in every country can keep the public opinion of that country sane and wholesome and independent of party politics. For this reason, all countries will need, for a long time to come, voluntary societies for supporting the ideals of a League or Commonwealth of Nations in which the individuals can work in co-operation with one another, and thus establish a universal democracy in which there are no boundaries—geographical or economic—and no distinction of class, colour, race or creed.

The teacher has a very important part to play in this connexion. He must consider why the League of Nations initially failed, at any rate politically; he must discuss the futility of sanctions, and the disastrous results of having a good policy without the means, such as an international police force, for carrying it through. Idealism must be coupled with hard facts, and provincialism must be avoided, or we shall all continue to struggle in the same slough without being aware of each other's presence.

The teacher is helped considerably by such invaluable pronouncements as the Atlantic Charter, published in 1941, and the Declaration by the British Association for the Advancement of Science issued shortly afterwards in the same year. It would be well to recapitulate these two great pronouncements, for to teach them in schools will have a profound effect on international policy of the future, since it is often the case that one generation announces a policy but it is the next generation who will have to carry it through—if at all.

THE ATLANTIC CHARTER

The eight points of the Declaration made during August 1941 by the President of the United States and Mr. Churchill, representing His Majesty's Government in the United Kingdom, are as follows :

First, their countries seek no aggrandizement, territorial or other.

Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.

Third, they respect the right of all peoples to choose the form of Government under which they will live ; and they wish to see sovereign and self-government restored to those who have been forcibly deprived of them.

Fourth, they will endeavour, with due respect for their existing obligations, to further enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity.

Fifth, they desire to bring about the fullest co-operation between all nations in the economic field, with the object of securing for all improved labour standards, economic advancement and social security.

Sixth, after the final destruction of Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from want and fear.

Seventh, such a peace should enable all men to traverse the high seas and oceans without hindrance.

Eighth, they believe all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armament.

THE COMMONWEALTH OF SCIENCE

The demand for intellectual freedom was voiced by the British Association for the Advancement of Science in the following declaration made before a conference of men of science from all parts of the world, under the presidency of Sir Richard Gregory, strongly supported by the Ambassadors of the United States, China and the U. S. S. R., and Mr. H. G. Wells, among others, and held in London only a few weeks following the signing of the Atlantic Charter.

"Intellectual freedom is an essential condition of progressive human development. Throughout the ages, individual scientific workers have been forced to fight and to suffer in order that life and intellect may be preserved from the effects of unreasoning prejudice, stagnation and repression. To-day they feel compelled to proclaim their special responsibility in the struggle against any subjection which would lead to the betrayal of intellectual liberty.

"The war now devastating our world involves an age-old conflict of ideas. Liberal minds of the last generation were convinced that the battle for independence of thought and free expression of opinion was finally won ; yet once again this conviction is being violently assailed. The fight to maintain it must perforce be resumed, for the danger of losing the heritage of freedom seems graver than ever before.

"During the past third of a century, changes in the conditions of life have come about, more profound than any in human history. Distance has been virtually abolished ; cognizance of events has become simultaneous throughout the world ; all men have become neighbours. Fresh discoveries open up undreamed-of potentialities for good or for evil, but their proper use demands correspondingly high ethical standards.

"While only a century ago the village was an almost self-sufficing unit, to-day the world is our unit. To such a disturbing change of outlook and obligations we are not yet attuned, and we must readjust our way of living, for only by the fullest and freest adaptation of ideas to new conditions can this readjustment be achieved. Intense mental effort and clear vision are now needed.

"In the past, freedom for the written and spoken word was desirable ; to-day, complete freedom of thought and interchange of knowledge and opinion are supreme necessities. Full freedom of expression is the very essence of science as well as democracy : where thought is enslaved,

science, like democracy, withers and decays. Men of science must, therefore, declare clearly and emphatically the principles which underlie their beliefs and guide their conduct.

"Accordingly, the principles of the fellowship of science are here affirmed ; and it is maintained that any policy or power which deprives men or nations of their free practice convicts its agents of an iniquity against the human race.

DECLARATION OF SCIENTIFIC PRINCIPLES

"(1) Liberty to learn, opportunity to teach and power to understand are necessary for the extension of knowledge, and we, as men of science, maintain that they cannot be sacrificed without degradation to human life.

(2) Communities depend for their existence, their survival and advancement, on knowledge of themselves and of the properties of things in the world around them.

(3) All nations and all classes of society have contributed to the knowledge and utilization of natural resources, and to the understanding of the influence they exercise on human development.

(4) The basic principles of science rely on independence combined with co-operation, and are influenced by the progressive needs of humanity.

(5) Men of science are among the trustees of each generation's inheritance of natural knowledge. They are bound, therefore, to foster and increase that heritage by faithful guardianship and service to high ideals.

(6) All groups of scientific workers are united in the fellowship of the Commonwealth of Science, which has the world for its province and the discovery of truth as its highest aim.

(7) The pursuit of scientific enquiry demands complete intellectual freedom and unrestricted international exchange of knowledge ; and it can only flourish through the unfettered development of civilized life."

DEMOCRACY TO-DAY AND TO-MORROW

Conditions during and since the Second World War have made it clear that there are two opposing ways of life in the world. The democratic way of life is being gradually, but all too slowly, built up in Great Britain and in parts of the British Commonwealth, the United States and some other countries (in spite of their past subjection to Nazi tyranny). This way of life is based on a belief in the sacredness of all humanity working towards an ideal when every man, woman and child shall have the maximum of freedom consistent with tolerance, justice and the rule of law. In the opposite camp, the doctrine of dictators was vividly illustrated by Mussolini, one of the first, though not foremost, of modern dictators. He said : " Words are beautiful things, but machine-guns, ships and aeroplanes are still more beautiful. . . . War alone brings to its highest tension all human energy, and puts the stamp of nobility on the people who have the courage to lead it. . . . Believe, obey and fight." Thus was the dictator's creed summed up, demanding blind belief in his word and unflinching obedience to his commands. The individual citizen was of no account except as a pawn to the all-powerful State. On the other hand, the slogan of democracy can be taken from Montaigne's *Essays* : " The same reason that makes us wrangle with a neighbour causes a war between princes."

ERADICATION OF DICTATORSHIPS

From this world crisis developed a new determination among the peoples of the countries affected (and there is now not one which is not either directly or indirectly involved) to preserve their traditional liberties and to respond to the challenge made by dictators, past and present. It is recognized by an ever-increasing number of enlightened people in this and other lands that education, in its broadest sense,

is the best and most effective weapon with which to face the challenge, because democracy is the civilized way of life, and is only possible with civilized and educated men and women. But the education must be of the right kind. Yet we think it is on the way, and there is, even among many of the youngest adults, namely, those who fought in the last war, an appreciation of what we really were fighting for. They were not out merely to kill for the sake of killing, nor were they out to satisfy any inherent personal hatred of Germans or any other enemy. They knew they had a very important job of work on hand if freedom and justice were to prevail, and that job was the eradication of Nazism in the most effective manner. This was evinced time and time again during the progress of the war, and the following shining example must be left as merely typifying the spirit of many of the youths of to-day. It is a beautiful yet noble and forceful letter written by a young airman to his mother. Not until he died fighting for his ideals did his mother give to the world this intimate yet inspiring pronouncement from a son of whom she must be justly proud :¹

DEAREST MOTHER,—Though I feel no premonition at all, events are moving rapidly and I have instructed that this letter be forwarded to you should I fail to return from one of the raids which we shall shortly be called upon to undertake. You must hope on for a month, but at the end of that time you must accept the fact that I have handed my task over to the extremely capable hands of my comrades of the Royal Air Force, as so many splendid fellows have already done.

First, it will comfort you to know that my role in this war has been of the greatest importance. Our patrols far out over the North Sea have helped to keep the trade routes clear for our convoys and supply ships, and on one occasion our information was instrumental in saving the lives of the men in a crippled lighthouse relief ship. Though it will be difficult for you, you will disappoint me if you do not at least try to accept the facts dispassionately, *for I shall have done my duty to the utmost of my ability. No man can do more, and no one calling himself a man could do less.*

I have always admired your amazing courage in the face of continual setbacks ; in the way you have given me as good an education and background as anyone in the country ; and always kept up appearances without ever losing faith in the future. My death would not mean that your struggle has been in

¹ Published in *The Times* of June 18, 1940 : the italics are ours.

vain. Far from it. It means that your sacrifice is as great as mine. Those who serve England must accept nothing from her : *we debase ourselves if we regard our country merely as a place in which to eat and sleep.*

History resounds with illustrious names who have given all, yet their sacrifice has resulted in the British Empire, where there is a measure of peace, justice and freedom for all, and where a higher standard of civilization has evolved, and is still evolving, than anywhere else. But this is not only concerning our own land. *To-day we are faced with the greatest organized challenge to civilization that the world has ever seen, and I count myself lucky and honoured to be the right age and fully trained to throw my full weight into the scale.* For this I have to thank you. Yet there is more work for you to do. The home front will have to stand united for years after the war is won. For all that can be said against it, I still maintain that this war is a very good thing : every individual is having the chance to give and dare all for this principle like the martyrs of old. However long time may be, one thing can never be altered—I shall have lived and died an Englishman. Nothing else matters one jot nor can anything ever change it.

You must not grieve for me, for if you really believe in religion and all that it entails that would be hypocrisy. I have no fear of death : only a queer elation I would have it no other way. *The universe is so vast and so ageless that the life of one man can only be justified by the measure of his sacrifice.* We are sent to this world to acquire a personality and a character to take with us that can never be taken from us. Those who just eat and sleep, prosper and procreate, are no better than animals if all their lives they are at peace.

I firmly and absolutely believe that evil things are sent into the world to try us : they are sent deliberately by our Creator to test our mettle because he knows what is good for us. *The Bible is full of cases where the easy way out has been discarded for moral principles.*

I count myself fortunate in that I have seen the whole country and know men of every calling. But with the final test of War I consider my character fully developed. Thus at my early age my earthly mission is already fulfilled and I am prepared to die with just one regret, and only one—that I could not devote myself to making your declining years more happy by being with you ; but you will live in peace and freedom and I shall have directly contributed to that, so here again my life will not have been in vain.

A young man who was able to write such a letter, especially those lines which we have printed in italics, was obviously aware of his social, as well as filial, responsibilities. He was that true kind of citizen who realized his obligations to his fellow men apart from his important emotional ties to his own family. He was the type which we as teachers, together with the parents of our children, must aim at developing for the generations to come. As the young pilot's Station Commander wrote, this letter was "simple and direct in its wording but splendid and uplifting in its outlook". Such is the hero which our children must emulate.

It is inconceivable that a young man born under a modern dictatorship and firmly believing in it could write such a letter as that written by a young man who was the product of democracy and who, it is clear, must have been very fortunate in such a mother. The education of the adherents of totalitarianism (and communism) may produce clever men, but they are not interested in anyone but themselves, except to seek domination and what to them is 'glory' at the expense of their victims, and they can only say "Yes" to their tyrant rulers. This kind of training was a very easy task for the Nazi and Fascist teachers. It is far more difficult to educate free, independent, clear-thinking citizens of democracy—boys and girls who will become responsible for attacking the problems of contemporary civilization.

EDUCATION FOR DEMOCRACY

To teach men and women the art of living peacefully together and how to use the benefits of science for the welfare of mankind the whole world over, is true education, and all teachers must make this their first and their constant aim. The main aim of democratic systems of education has been training for character, and with changes in educational theory, emphasis is now being placed on the relation between school and society with the view of upholding democratic ideals.

Education is being considered more as a social process—as something which should provide not only knowledge but also understanding of the society which it serves. This means that what is taught in our schools must have an affirmative or positive value for the pupil and for the society of which he or she is member. The British Ministry of Education recognizes this principle in the most recent edition of its *Suggestions to Teachers* where it says: "We feel more deeply the need of relating what is taught in schools to what is happening outside." But, alas, this principle is confined

almost solely to the primary and secondary schools of Britain, while in the United States it has been gradually accepted in all levels of education, and has led to the revision of courses in several subjects, including even English. Its greatest influence, however, has been a direct attention to the importance of those subjects and activities which may be said to contribute more directly to training in citizenship.

In this way, increasing attention is being paid to what is now known as the 'social studies', the purpose of the teaching of which is to give a more realistic meaning to the aim of education for citizenship. The British Association for the Advancement of Science is aware of the problems involved and in 1943 formed a committee to consider the whole problem of research in the social sciences. A report of the Committee's findings was published giving valuable suggestions for research and teaching in the social sciences.¹ We regard this as an important step forward, and it is to be hoped that the findings and recommendations of this committee will eventually lead to much help forthcoming, chiefly through the universities, to the teacher of the future. Another British Association committee appointed to consider post-war university education has also borne in mind the necessity for giving students a greater breadth of vision.² The narrow specialist graduate who has too frequently held sway in our schools is not the best type to teach citizenship or to recognize the sociological value of his teaching, whatever the subject may be.

The social studies may draw on economics, history, geography, science, in fact most of the so-called 'subjects' of

¹ "Scientific Research on Human Institutions." Report of the Committee (Chairman, Prof. P. Sargant Florence ; Secretary, L. J. F. Brimble) appointed by the British Association for the Advancement of Science (1943).

² "Post-War University Education." Report of the Committee (Chairman, Dr. J. C. Maxwell Garnett, C.B.E. ; Secretary, Prof. F. E. Weiss, F.R.S.) appointed by the British Association for the Advancement of Science (1944).

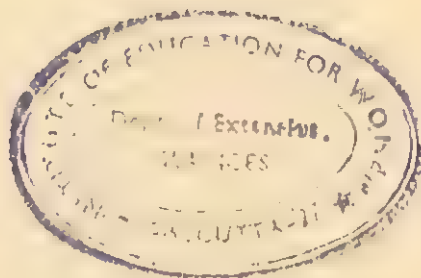
the curriculum, and are, in the main, a study of contemporary affairs both national and international. The courses of study are not prescribed by any central authority in any country, and vary in the different types of schools existing in the democratic countries. However, in the main, the tendency is to develop an awareness of the existence of social problems and the ability to understand them, and leave the pupils to arrive at their own conclusions ; in other words, to think for themselves by trying to puzzle out their own solutions.

It is generally agreed that the formal approach to social studies cannot be begun in a serious form before the pupils reach the age of twelve or thirteen years, or in the second or third year of a secondary school course. Even then some ask whether children of twelve years are able to grasp the implications of many of the modern problems of citizenship. A great deal, of course, depends on the capacity of the pupil and the interest and powers of presentation of the teacher. Nevertheless, most pupils at this age can absorb a certain amount of the teaching intellectually, and although we have no guarantee that their knowledge will affect their conduct and attitudes when they are actually called upon to deal with problems as enfranchized citizens or their approach to social affairs at an early age, it is very likely that they will understand, especially if opportunities can be provided for the practical development of the qualities under conditions of the corporate life of the school.

It was George Washington who said : " Promote, then, as an object of primary importance, institutions for the general distribution of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened." It is beyond doubt that if the social studies were placed in the forefront of the curricula of our schools, whether primary, secondary or technical, greater reality would be given to all

subjects in all courses of study, and although one cannot with certainty tell whether such studies will succeed in producing the enlightenment which Washington recognized as essential for intelligent citizenship, the question as to how knowledge concerning the problems of citizenship can be successfully converted into action is fundamentally one which must be solved by all free societies.

To all teachers we would strongly recommend membership of some sort of educational association, the object of which is to advance training in the moral qualities necessary for the citizens of democracy, the encouragement of clear thinking in everyday affairs, and the acquisition of a knowledge of the modern world.



Chapter IV

GOVERNMENT OF THE COMMUNITY

THE term 'citizen' may be used in various ways ; but as soon as the pupils can be made to understand that they are embryo citizens—the men and women of to-morrow—they should be taught to appreciate, as an inhabitant or member of their particular village, town or city, that they are "citizen of no mean city". They should be taught to recognize their rights and privileges, and appreciate that public rights and privileges are in all cases accompanied by corresponding responsibilities and duties which every citizen owes to the State. We are all ready enough to express our opinions on public affairs ; but we are not so ready to ascertain the facts on which those opinions should be founded, and the result is that our political mistakes are due not so much to passion or impulse as to a contented ignorance of the points at issue.

POLITICAL AND CIVIC INTEREST

Many political problems are difficult and abstruse, and their solution depends on a number of factors—social, historical and economic. We have neither the time nor the training to master these problems. We must trust our representatives as the experts whose knowledge and ability have been placed at our disposal. But we should at least know enough to appraise the value of our experts and to realize what are the organisations which they are called upon to administer. We are surrounded by urgent problems of health, social security, housing, education, the supply of necessary services, the law to which we look for protection, and the ministries to which we look for good government.

Our individual and community civic life is one which intimately concerns us all. We cannot afford to ignore its most important questions, especially since post-war planning will directly affect every man, woman and child.

Education in citizenship no doubt requires careful and delicate handling. Partisan teaching must be avoided, or disturbing reaction may be the result. There is also the danger of breaking into the natural reticence of young people, offending the stronger minds, and tempting the weaker ones to become self-conscious or even deceitful. Influence and example are more effective than direct injunction, and the method of creating initial interest and participation is well described by Mr. G. Lambourn as the awakening of civic interest by the discussion of actual current local and daily events recorded or narrated by the pupils themselves. This method may develop, as age and experience increase, into some organized measure of self-government. This experiment has proved very effective in some schools, and, supplemented by the provision of many good books which deal plainly and dispassionately with the facts of civic life, the machinery of national and local government, the administration of the law, and the various proposals for encouraging peace and goodwill not only in India and Pakistan but also throughout the world, develops a broad outlook on civic responsibilities at home and abroad.

Just as in the family home life is made happier by the little kindnesses that boys and girls perform, so in society it is the voluntary work of the citizens which makes a really happy community. Civic duty begins in the life of the family, and faithful discharge of the humbler and homelier duties of life is the best preparation for their fulfilment in the village, town and nation. A healthy, industrious and skilful body of workers, upright in character and self-reliant in effort, is a source of both wealth and strength to a nation, and all causes which tend to injure their efficiency

and to lessen their hopefulness lead to national loss and to the increase of poverty and ignorance.

PUBLIC RESPONSIBILITIES

The proper fulfilment of the rights and duties of citizenship are a very important feature of patriotism. The patriotism of a peaceful citizen may appear to be commonplace beside that of the sailor, soldier or airman ; but by the faithful discharge of his daily duties, by the moral support of a good example, by the support of those who are fighting the battle of national honour and truth, and by conscientiously fulfilling the duties of voting, he can show his patriotism as truly as anyone. Intelligence, honour and virtue are essential to the welfare of the family ; true patriotism is necessary to the best type of national life. Public responsibilities are duties as much as personal and family obligations. No one has the right to expect fair legislation and impartial administration unless he tries intelligently to understand his civic rights and duties and strives to do his utmost for the general good of the State. Hence the need for an active interest in the main problems of the day, for studying them sufficiently to be able to order his life aright, for reading the newspapers with intelligence, for regarding his vote as a civic trust, and for rendering service to the community. Thus the view that the good citizen must make some personal sacrifice to help his fellow men enriches the Greek ideal that he should play his part in civic affairs.

Voluntary work should be encouraged in very early school life, in fact in the home, because so great a part of our local government is carried on voluntarily by the citizens. Those who are growing up into citizenship should be taught to realize their debt to those who have served them locally and nationally so wisely in the past. The fundamental principle

of good citizenship is that self-interest should be subordinated to the general interest of the community. Many good workers and many well-meaning parents are bad citizens because they know little and care less about the needs and claims of the community in which they live. Our duty to our neighbours lies at the root of all social action.

In the past, government has been considered the privilege of a few; to-day it is almost universally recognized as the responsibility of one and all. Hence education for citizenship is a universal need, and the traditional methods of inculcating social responsibility, need to be adopted in all types of schools, and new methods must also be worked out.

The need has become urgent because of the challenge of the present time to the bases on which democracy as a form of government rests. In 1900 democracy was looked upon as the final form of government for all civilized States. It was assumed that all policies on social, economic and international aims came within the framework of democratic government, and education for citizenship was not a live issue. But during the past thirty years, under the strain chiefly of economic duties, the 'Humpty Dumpty' of democracy has 'had a great fall', and in some cases has been replaced by dictatorships which scorn all that the democracies held sacred.

If we look upon democracy as a mark of civilization, the budding citizen must not take things for granted, but must know how they have come into being, must know their value, and consequently learn to cherish them and to fight for their preservation whenever they are challenged. Before the form to be taken by education for citizenship can be determined, the young citizen should understand what underlies the appeals of democracy and of dictatorship. One of the conscious and deliberate aims of the teacher must therefore be to interest his pupils in the affairs of the modern world and thus help to develop a wise social judgment. This

is not done, at any rate, in normal times, anywhere near enough. In fact, just as in science or medicine, so in national and international affairs, the public in general is far too apathetic and shows little or no interest until something goes wrong, such as a war. How many times used we to hear people say, "I have learned more geography and history during this war than I had learned in the rest of my life before".

The approaches to the ways and means of dealing with present-day national and international affairs *during peace as well as war* are many and varied; but a clearly defined statement agreed to by all teachers in the school will clearly make the whole work of the school a basis of co-ordination, chiefly through its curriculum. Issues of public interest should be intelligently and dispassionately discussed as they arise. The teacher who leads such a discussion will be determined by the nature of the issue which is under discussion.

The practical advantages of all this are obviously numerous. No new subject is introduced, but the whole scheme of instruction is re-orientated so as to bring purpose and vitality to every section of the present curriculum. The teaching of all subjects can bear some share in the work of preparing the child to shoulder, in the right spirit, the responsibilities he must assume in the world when he or she leaves school.

As the school becomes conscious of its connexion with the problems of the world around it, the pupils should become anxious to co-operate, and their powers of observation and opportunities for experience will enable them to make valuable contributions in the form of local data and suggestions for research. The success of such a scheme depends on all members of the staff being convinced of its worth and being prepared to serve as a team. Unity of spirit in a diversity of minds is the very essence of democracy. The staff should provide an example of this spirit.

- The danger of bias will be minimized, for teachers of varied opinions will together be preparing the child to find his own solution of the problems which will eventually face him.

Some present-day adults are more aware of their social responsibilities than children; for the latter a more detailed study of the machinery of government is required.

CIVICS

The study of current events helps to give the pupils certain useful information about the affairs of the world in which they live and thus helps them to form habits of critical thought and reading about modern problems. Once inculcated in the individual pupil, this spirit will eventually permeate the whole school.

Civics has for its purpose the acquisition of knowledge about the machinery of government—a knowledge which is lacking even in many adults of to-day yet which is clearly essential to an intelligent understanding of what is going on around us. Even worse is the deplorable fact that many of the world's, a country's and even local problems are either not solved at all or tackled in a clumsy manner by those who love to be the centre of interest or who like to feel the sense of power (though they are seldom anything but big frogs in small ponds) and yet who are fundamentally very ignorant of the real problems at stake, and certainly of the machinery of government which has been built up over a period of centuries. Civics also includes the development of attitudes of loyalty and responsibility to the communities of which the pupil will eventually become a member. The relation of this study to world citizenship is therefore direct. Loyalty to humanity should be the theme, so that loyalty to the country, town, school and family must automatically follow.

But loyalty must not be blind, else powers of criticism will never be developed. Recognition of faults, even among

our own kith and kin, is essential if those faults are to be eradicated. As Professor A. D. Ritchie has so aptly put it :

Human relations are of two sorts, depending on the kind of motives involved. If two men are partners in business the important fact about the partnership is its purpose. If the purpose is accomplished or found to be unattainable there is no reason for that partnership to continue, as it is only a means to an external end. The success of the partnership depends only slightly upon any personal affection or animosity the partners feel for one another. Indeed it is not necessary for them to meet or know each other or communicate except on business. This kind of relationship is the sphere of economics and politics, and give rise to 'society'. But if two men are friends, the relationship is quite different. Though they may have a common purpose and be partners in business, it is pointless to ask what is the purpose of the friendship. This is the kind of relationship that gives rise to 'community'.

Granted that love and affection are the basis of community, it was these that produced the blood feud. There has been no greater single achievement than that by which an act of violence, which was once a private wrong to be avenged by the family of the sufferer, has become a breach of the King's peace. This is the means by which we are free to walk abroad unarmed, to leave our doors unlocked and to sleep in our beds without fear (except for acts of the King's enemies). Society has stepped in to prevent community destroying itself. An even greater attempt, never completely realized, is the human notion of the equality of all before the law, in place of one rule for ourselves and our friends and another for the outsider. Law is the only safeguard of freedom, but it does not work automatically; it needs active support and criticism, such as society cannot produce.

A democratic virtue is humility, because humility is needed for tolerance. But there is one thing the democrat cannot tolerate, namely, injustice, so that he needs the contrasted virtue of vigilant sympathy that will not stand by and see injustice done.

As we have already pointed out, civic responsibility and conscience can be inculcated at all times and by all teachers in the school. As a basis for this, however, a specific knowledge of the machinery of local and national or central government as practised in one's own country is very desirable. It could be based no better than on the famous words of Abraham Lincoln in opening the national burial-ground at Gettysburg during the American Civil War of 1861-5 :
" It is rather for us to be here dedicated to the great task remaining before us, that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that

these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that *government of the people, by the people, for the people, shall not perish from the earth*". This must also be the ideal of all democratic countries of to-day.

How the machinery of modern civic and central government is to be taught rests with the teacher. One method is the historical.

The political history of India up to the Indian Independence Act of 1947 showed a very chequered career. Children should be taught the most important outlines of this past history as dispassionately and truthfully as possible. More time should be devoted to events leading up to partition and the achievement of present Dominion Status, giving due consideration to the part played by such great men as Mohandas Karamchand Gandhi. Then detailed consideration should be given to the present-day position of the Dominions of India and Pakistan, and the political machinery by means of which they are governed. Provincial and local governments also should be dealt with.

CONSTITUTION OF THE BRITISH COMMONWEALTH

The Constitution of the British Commonwealth should also receive a place in our curriculum, for it is evident from listening to everyday arguments that the ordinary man understands this very little, and in view of the changes which will become inevitable as time goes on, our future citizens should not be left in ignorance.

The present connecting links between the King, the Parliament of Great Britain and the Commonwealth lands overseas are roughly as follows. Under a Governor-General are the self-governing Dominions, namely, Australia, New Zealand, South Africa, Canada, Ceylon, India¹ and Pakistan

¹In April, 1949, India became a Republic with a President at the head of its Government (though it retains its place in the Commonwealth).

each with its own parliament. The Colonial Office is in control of the Colonies and Dependencies which are directly under the control of a Governor and Council. High Commissioners represent His Majesty's Government in the Protectorates or Mandated Territories of Federated Malay States (under normal circumstances), Nigeria, Uganda, Somaliland, Basutoland, Bechuanaland and Nyasaland, etc.

It must be clear that the historical approach to the study of local, central and commonwealth government is by far the best; in fact, the same can be said of the study of any of our social services such as health, education, employment and recreation. Education, for example, has not had an easy path through the pages of history, and still has considerable ground to cover before anything near the ideal is reached.

INDIVIDUAL SOCIAL EFFORT

In spite of parliamentary government "of the people, by the people, for the people", there is still much room for individual effort; otherwise we shall reach another age of stagnation where each one will leave things for the other to do. What must be done is well exemplified by a study of the lives of noted citizens of the past. We would not, however, recommend such studies as isolated examples; but rather that they should be introduced in their appropriate places and subjects during the school course. As the final choice must be left to the teacher, a few examples only are given here : Arkwright, Baroness Burdett-Coutts, General Booth, Winston Churchill, Madame Curie, Prebendary Carlyle, Darwin, Dickens, Faraday, Benjamin Franklin, Elizabeth Fry, Tagore, Gandhi, John Howard, Lenin, Lord Lister, Livingstone, Masaryk, Newton, Florence Nightingale, Pavlov, Sir Ronald Ross, Sir Charles Parsons, Pasteur, Roosevelt, Sir Walter Scott, Smuts, Nehru, R. L. Stevenson, Tchekov, Wilberforce.

Chapter V

LITERATURE AND WORLD CITIZENSHIP

LITERATURE has a manifold value in education. One of its immediate aims is the wise use of private leisure, and it is closely connected with world citizenship, for the choice of literature in the school will obviously have a considerable influence on the child's choice of literature in the public library and in his home.

A widely read person is not necessarily an educated man. As Ruskin wrote, "You might read all the books in the British Museum, and remain an utterly 'illiterate', uneducated person; but if you read ten pages of a good book with real accuracy, you are for evermore in some measure an educated person". Consequently the teacher's function in guiding his charges in their choice of reading is a very responsible one. Books which purport to review or reflect the social conditions of the past or the present must be authoritative, whether they be direct social studies, geography or novels.

The greatest books from this point of view are those in which the world's greatest religions are based, and some of those of more recent origin come from the pen of Dickens. Present-day novels and other works are legion; some are intelligent critiques of modern social conditions, while others are the effusions of eccentrics and those misfits who think they have an axe of grind. All this must be borne in mind by the teacher, who should keep a very discerning eye on his pupil's private reading, at the same time maintaining a broad outlook himself.

It is most important, therefore, that the teacher should realize that most books, journals and other types of literature,

also the radio, the cinema and the theatre, can have a profound influence on the pupil's outlook, especially on world citizenship. Books which deal directly with social studies and civics are, indeed, in the minority, and even if they were legion their influence would clearly only be partial in view of the great competition which they have to meet.

NEWSPAPERS

A great deal of our time is spent in reading newspapers, and the influence of these journals is clearly very marked. It is surprising how many people naturally assume that if they see a statement in print then it must, *ipso facto*, be true. The intelligent thinking man knows that this is not the case. The child should, therefore, be encouraged to read the newspapers, but at the same time to bring all his faculties of criticism to bear. Some newspapers and other journals tend towards the sensational, and therefore it would always be well to remember the old editorial saying about news : " If it's new, it isn't true; if it's true, it isn't new ". The practice of gleaning news solely from headlines is very dangerous.

Furthermore, newspapers are usually biased politically, so the pupils should be encouraged to read more than one newspaper. These should, if possible, be supplied by the school.

During the evolution of the newspaper, what we have already said has become almost axiomatic, yet the teacher must preserve a sense of values, or his pupils may easily develop a cynical attitude towards the press and regard anything printed in the newspapers as probably wrong. As a matter of fact, newspapers, judiciously utilized, can be a splendid medium for discussions on social problems, not only in their own columns but also in discussion groups, debates and the classroom. A group might consider, for example, the leading articles which comment on the same topics of

contemporary interest in all the national daily papers. Newspapers can thus help develop the critical faculties of the child and so encourage the spirit of free and unfettered argument which is the very life-blood of the democratic mode of life.

VALUES OF LITERATURE

The study of literature, therefore, possesses three great values for the learner :

(1) The value to be derived from the adequate recognition of the æsthetic elements of form and structure which enter into the literary work under study. This may be termed an appreciative value.

(2) The formation of efficient reading habits. For some, the ability to read rapidly and well may become of direct vocational value; but for the majority this ability will have principally avocational usefulness by increasing the ability to spend leisure usefully and enjoyably. The value obviously depends to a large extent upon the formation of correct reading habits, and, what is just as important, good training in the choice of literature.

(3) The supply of raw material for the creation of a useful body of knowledge. The moral and social values of literature probably comprise the most effective contribution from the content side. This is particularly true of imaginative literature—fiction, poetry and drama.

LITERATURE AND CHARACTER TRAINING

In considering the moral and social values of literature it will be as well to notice first with which characteristics of the children we are dealing. What a boy reads is likely to affect profoundly his subsequent attitudes of mind and therefore

to play no small part in determining and controlling his conduct.

As readers, children are highly critical. The imaginative life of the child is abundant and vivid. The line between imaginative and real life is not clearly seen by children. It is because of the impressionable nature of childhood that the content of literature may have so great an influence on moral standards. Another important aspect in the child's reading is his love of the heroic. The typical hero for children is the man of action, and it is important that we choose heroes who are men of peace as well as men of action. The urge of youth is to do, and to admire those who do.

LITERATURE AS EDUCATION FOR WORLD CITIZENSHIP

One of the moral and social aims of literature should be the achievement of an appreciation of world citizenship. It compels the reader to question his own views in terms of those presented by the author. Any piece of literary work which embodies a more than local view of life is valuable in the teaching of world citizenship. The scope of literature is as wide as all the experience of mankind; in fact, when we consider such masterpieces as Shakespeare's plays, Swift's *Gulliver's Travels*, Plato's *Republic* and some of the works of Bacon and of H. G. Wells, we might say that it goes beyond man's practical experience, both past and present, and therefore may be even more useful. Anyhow, literature is a world subject, and this breadth of appeal is revealed by the fact that we classify literature as one of the humanities or human subjects. The appeal of a thrilling or inspiring poem or an intriguing essay is as wide as its world of readers. Its appeal is international, and the literary geniuses of one nation are recognized and honoured by all as the ambassadors of culture and friendship. This can well be said of, to give a very few examples, Hans

Andersen, Galsworthy, Hawthorne, Goethe, Loti, Maeterlinck, Schiller, Shakespeare, Shaw, Tagore, Tchekov, Tolstoy, Twain, Voltaire, Wells, Whitman.

Yet in studying the works of such international literary geniuses (whether in the original language or translated) a sympathetic understanding of the nationality, psychology and environment of the author must be brought clearly to bear, or misunderstandings which may prove mischievous can easily arise. The sadness which pervades so much of Tolstoy's work can amount to sheer boredom unless the reader is made to appreciate the oppressive environment and conditions to which the author saw his fellow nationals subjected. Conversely, to read his works must inevitably give the reader a very sympathetic view of the troubles of Imperialist Russia and a clearer understanding of the achievements and aspirations of the present U. S. S. R.

The undesirable effects of ignoring the background and national temperament of the author (especially if he is of another country) was frequently brought home to one of us (L. J. F. B.) during the rise of the Nazi regime. During the formative years of this regime he used frequently to visit a Swiss friend who was very sympathetic to the German National Socialist movement and who also firmly believed that the British Commonwealth was disintegrating and the British ideal, both past and present, very wrong. During the many arguments which resulted, the Swiss frequently quoted Shaw, an author whom he clearly did not understand. For, steeped as he was in the lack-lustre, heavy philosophy of German writers, he did not realize the psychological make-up and sense of humour of the English and Irish which allows an author so much scope for satire, wit and laughter at, and with, his fellow countrymen. Unless, therefore, the personality and environment of an author can be fully appreciated by a reader, that author is better left alone.

WAR IN LITERATURE

In order to make a direct contribution to the teaching of world citizenship, the content of literature should be distinguished by one or more of the following qualities :

(1) It should relate mythical, historical and other examples of the settlement of disputes by peaceful methods and show the advantage this method has proved to have over the use of force.

(2) It should give a true picture of war and its results. The glorification of war is objectionable.

(3) It should present examples of the evil results of narrow-mindedness and prejudice and the good results of a tolerant and sympathetic attitude of mind.

(4) It should give a sympathetic and accurate picture of the life, customs, philosophies and problems of other races and nations.

It is scarcely likely that any single literary production will contain all four of these elements ; but if a literary work does possess any of these qualities to a reasonable degree, then it is valuable to education for world citizenship. The examples which follow show what are the possibilities for training for world citizenship as opposed to war through the teaching of literary appreciation. As the teacher has a very wide choice, it is, of course, not possible to present an anthology of the prose and poetry of war.

WAR VERSUS ARBITRATION

The futility of war is well brought out in Robert Southey's well-known poem *After Blenheim*. The delightful *naivete* of little Peterkin and the stolid assurance of Old Kaspar give opportunity to the poet for the effective use of irony. This is especially well accomplished in the last stanza. Many of Æsop's old fables vividly illustrate the power of

co-operation as opposed to the futility of strife and hostility. A more substantial literary production, Shakespeare's *Romeo and Juliet* is a great adverse commentary on the use of force in the settling of disputes. The dramatic sacrifice of young lives to the enmity of the families of Capulet and Montague only reproduces on a small, but effective, scale the sacrifice which is always involved in international strife. From this point of view, the reconciliation of Capulet and Montague in the last twelve lines of the play, after all the damage has been done, is a piece of bitter and subtle satire.

A TRUE PICTURE OF WAR

If we took from the bulk of literature all that it has drawn from war, such as colour, incident and character, it would be sadly depleted; but fortunately it is not necessary to eliminate all the material which deals with war in order to engage in a programme of education for world citizenship. So long as literature does not give a distorted view of the facts about war, then there is no need to refuse it a place in any course of study. But unless care is exercised in presenting the truth, some war stories are certain to give a false impression of the true nature of warfare, especially as it is waged to-day.

Most of the literature of war read in schools takes us back several centuries, often to the days of chivalry. The teacher will realize that war to-day is far different from what it was in those days; but the pupil, often lacking perspective, is very likely to make no distinction whatever. Such a concept is false and dangerous. In teaching the stirring literature of chivalry, such as Shakespeare's historical plays or Malory's *Morte d'Arthur*, a regard for truth demands that the pupil have it made clear to him that the days of chivalry in warfare have inevitably gone. Total war of to-day is wholesale murder. We must admit this.

No longer is it waged by professional soldiers and mercenaries as in the days of old; but wars to-day are "people's wars", and everybody—princes, peers and commons, men, women and children—have to fight them.

A very significant illustration of the disappearance of chivalric glamour from warfare is found in the fact that modern wars, especially the First and Second World Wars, inspire a type of literature very different from that produced by the wars of more remote times. The literature of the war of 1914-18 does not glorify it. Sorrow is the dominant note; sorrow and a search for a way out. The literature of a war which appears to have the qualities necessary for endurance is a literature of regret.

Many literary productions counteract the excessive glorification of war. Chaucer, Cervantes and Mark Twain are among those who have written destructive satires on the so-called chivalric system. Browning's *Incident of the French Camp*, most of Service's *Rhymes of the Red Cross Man* and Richard le Gallienne's *The Illusion of War* will serve as examples of short poems which give a true, yet unrepulsive, picture of war and the misery it brings. The physical suffering brought on by war is not the only accomplishment of war which can be illustrated by literature. The spiritual loss and mental anguish which result can be revealed by a study of such masterpieces as Galsworthy's *A Green Hill Far Away*, Percy MacKaye's Sonnet Series *Doubt, Destiny* and *Rheims*, Richard Hillary's *The Last Enemy*, and Remarque's *All Quiet on the Western front*.

War literature which gives a real picture of war will be one of the strongest forces in securing desirable international attitudes. Without risking the accusation of defeatism, many books and periodicals during the Second World War have been able to achieve this aim. For example, Vera Brittain's *England's Hour* (though such an intensely personal chronicle as to inspire boredom) gives a

depressing picture of London under aerial attack. This book should prove at its best now when one of the main objects of the new world order should be the prevention of wars. The same may be said of excerpts from leading journals of the time. The following quotation from *Nature* commenting on the great fire *Blitz* on London on the night of May 10/11, 1941, is a case of point :

Those of us who experienced the heavy attack on London by the German Air Force on Saturday night (May 10/11) were once more convinced of its deliberately indiscriminate nature with the obvious aim of striking terror into the hearts of Londoners—an aim as ineffectual as it was barbaric. Never has there been a raid in which so much damage was done in brilliant moonlight, to buildings of architectural and cultural value—Westminster Abbey, Dean's Yard, Westminster Hall, the Houses of Parliament and the British Museum. On the other hand we venture to say never was there a raid in which so little damage was done to objectives of military importance. One of the editors of *NATURE* (L.J.F.B.) had occasion to go from Westminster through a heavily raided area while the attack was at its height ; and once again he was firmly convinced of the absolute futility of this form of attack—futile from the point of view of the Nazi's own war strategy. For the enemy did nothing to further his own aims though he did much against them in rousing the ire of the British and afterwards the contempt of every balanced thinker throughout the world.

The Volkischer Beobachter stated that "British broadcasting reports that London is one single area of flames—the Luftwaffe's heaviest retaliation attack on the British Metropolis". Retaliation in modern warfare is useless ; it is merely an expression of hysteria. The same newspaper stated that "Naturally the British again assert that our mass attack was indiscriminate but the High Command reports objectively that the region round the bend of the Thames—that is the centre of London's docks and business quarters was again the focus of attacks". The considerable area through which one of the editors passed was being deliberately attacked and continued to be the objective of incendiaries and high explosives for several hours. That area is miles from the London docks. Furthermore nowhere did he see signs of terror but heroic battling with the fires and grim though calm working on ruined buildings while bombs continued to rain down. No amount of this kind of brutal bombing of buildings which are a nation's—even a world's—heritage and of helpless civilians can bring such a people to its knees. Neither can it help the enemy one jot ; rather does it condemn him as unworthy of the wonderful heritage that should be his in his own country, unworthy of all that art and science are able to place at his disposal. Other cities—Plymouth, Bristol, Liverpool, Glasgow, Manchester, Birmingham and many others—will assuredly voice the same opinion.

A true picture of modern war, its methods and its implications, can be given by a study of selected books and journals which make such comment as the above.

EVILS OF INTOLERANCE

Literature offers many opportunities for showing the value of tolerant behaviour. The evils of the results of intolerance can also be demonstrated by literary examples. Much of Tagore's writings provides a shining example of tolerant kindness. Leigh Hunt's *About Ben Adhem*, who asked to be listed as "one who loved his fellow men", is another literary embodiment of this virtue. Appealing stories of the human wreckage which results from intolerance are supplied by Reade's *The Cloister and the Hearth*, Scott's *Ivanhoe*, Dicken's *Tale of Two Cities* and Pearl Buck's *Dragon Seed*. Eric Linklater's *Cornerstones* is also to be recommended in this connexion since it teaches the value of courage. Linklater's *Socrates asks Why* is also useful for its satire on modern warfare.

LIVES OF OTHER PEOPLES

Literature which describes the life of the people of other countries and of past ages is valuable as training for world citizenship. Let all children become acquainted with the Greek and Roman mythological heroes such as Theseus, Jason and Hercules; and also the dream children typical of other nations: Heidi, Mowgli, Hans Brinker, Nils, Hiawatha. Here again a study of Tolstoy's *Resurrection* and *War and Peace* will help the child to understand why the Russian Revolution took place.

The study of literature here becomes a phase of the study of geography. The works of authors such as Hearn, Conrad, Steffansen, Twain, Younghusband, Beebe, Lawrence of Arabia, Gertrude Bell and Rebecca West contain descriptions of other lands which rank high in the scale of literature. The reading of good books of travel, under wise guidance, comprises the study of literature and that of geography, and at the same time inspires the reader to become conscious of his duty to the world community.

Chapter VI

SCIENCE AND THE SOCIAL STUDIES

WHEN discussing the general aims and ideals of our civilization we must consider the importance of science, which so often shows how our ideals may be attained and often determines what they should be. Men are, to a much greater extent than most of them care to admit, the products of the society in which they live. The members of the academic profession share the responsibility of being the bearers and transmitters of the tradition of our civilization, and when science is being taught, the teachers cannot help having its applications in their minds, and those applications must be taken into account. Science has made, and is still making, exceedingly rapid progress, and the correspondingly rapid accumulation of consequences, with their nature and extent and variety, are causing grave concern in the world to-day.

It has become fashionable, when discussing the social influence of science, to put the emphasis on earlier periods of history, going back to the geometry of the Egyptians, but the study of *the present*, rather than the *past relations* between science and society, is the more essential nowadays, because they have changed so considerably in recent times. Science was a comparatively minor activity of man ; the problems it tackled, and the course of development it followed, were largely influenced by man's other social activities. Social control over science is essential in some spheres. In his *Social Function of Science* Professor J. D. Bernal has published a comprehensive analysis of this social influence, but science has now acquired a momentum and strength of its own ; it is not content to accept the problems society sug-

gests to it : it states its problems to society. Science must be recognized as a very powerful social force which has certain social requirements for which it demands satisfaction.

MODERN SCIENCE

Teachers must take note of the new conditions so far as they apply to a certain limited period, namely, that of school life. Natural knowledge is derived from observations made by the use of the natural senses. At certain times in history the rate at which natural knowledge grew was suddenly increased by some new form of instrument which helped to extend and sharpen the senses. In recent times the pace has been very rapid, because the power that knowledge gives has been more fully and almost suddenly realized. Most of the change is due to the appreciation of the use of science in industry during the last quarter of a century, and the advent of still newer instruments of observation based on the phenomena of radioactivity, X-rays, modern conceptions in atomic physics, etc. Our eyes are now more capable if we measure their capacity by the extremes in size of what they can see. Our powers of detecting vibrations are much greater than that to which the unaided ear can attain. Our sense of touch, our estimation of dimensions, our sensations of temperature can be replaced, when we wish, by accurate and quantitative measurement. We gain a new sense by our use of electrical and magnetic instruments, the microscope, ultramicroscope, electron microscope and the telescope, and the result is that we become conscious of a world which is hidden from our unaided senses. There are constant movement and change, processes animate and inanimate, in our world ; we ourselves are a part of it, and our own lives and activities, voluntary and involuntary, are involved in what goes on in it. We are deeply concerned with this wider world whether we are

conscious of it or not. Science shows us its existence, observes its working, and science itself consists in such knowledge of it as we have been able to accumulate, together with all the reflections and arguments which that knowledge arouses in our minds.

UTILITARIAN AND CULTURAL SCIENCE

How does this knowledge of our extended world affect us ? There is the utilitarian side to this question, and also the cultural side ; but there is no distinct boundary between the two. Base and greedy desires are often associated with, and give an unpleasant sound to, the word ' utilitarian '. This is probably because many people are not primarily interested in the investigation of social life, or in the formulation of what the scientific attitude has to contribute to it, but if ' utilitarian ' means making a man of use to himself and to his fellow man, the word is rescued from that unpleasant association. In this sense it covers the knowledge of how to treat one's own body ; how to conduct one's own business as, for example, a medical man, an accountant, an artisan or as any other member of the community ; how to help others ; how to make use of public services ; how to drive a motor-car and so on.

The utilitarian side to science merges imperceptibly into the cultural. As Mr. E. T. Harris has pointed out¹ : " Science is a social phenomenon, and is only to be understood in relation to the human society in which it has developed and is developing. Its principles and its applications are closely interrelated aspects of the same social phenomenon, and they must be studied in conjunction."

' A healthy mind in a healthy body ' is our aim. The nation's health, physical and moral, is one of our greatest cares. We all know the extent to which science is applied

¹ ' School Science Teaching ' by E. T. Harris. *School Science Review* No. 92, November 1942.

in the fight against malnutrition, infection and disease, on behalf of children and others. Every fresh insight into the world beyond the unaided senses is eagerly examined as a possible source of help. Bacteriology and the powers of the microscope, the curative powers of X-rays and radioactivity are on trial with great success, and the most modern developments of organic chemistry are used in the study of the processes of the living body in health and disease, as the profound effects of virus and vitamin, sulpha compounds and penicillin and other chemo-therapeutic agents are realized, and their actions are slowly brought to light.

The national food supply depends upon the use of all kinds of scientific knowledge. Transport from overseas raises problems of physics and chemistry, of refrigeration, gas storage, dehydration and other means of preservation. Storage conditions of food, from entomology to biochemistry, must be watched and cared for from the warehouse to the retailer's stall, and from the stall to the table. Similar care must be given to home-made produce. The problems of agriculture and horticulture—the production of food on a modern scale—can be solved only by modern science.

The same conditions prevail in every form of modern industry—steel, textiles, potteries, electricity, shipbuilding and navigation, aviation, all means of transport, and in the development of new materials, such as plastics, etc. Mankind makes use of the knowledge he has gained to the extent that his health and work, his means of living, and his habits are profoundly affected by it. Now the question arises : How can we prevent the use of our knowledge for purposes which we consider to be evil ? This store of scientific knowledge can be entered by anyone, and drawn upon according to his desires and abilities.

The satisfaction of personal desires is a very strong incentive, and those who have selfish ends in view are quick to seize their opportunities. A general understanding

of this store of scientific knowledge will tend to increase the proportion of those who will make good use of it, and also help those who have the power, and are well inclined, to check those who would abuse it.

Bearing in mind the conditions under which our pupils are going to work and live, and still keeping to the utilitarian point of view, we must ask ourselves what knowledge of science we can reasonably and profitably give to them? Without attempting anything like vocational training, we should try to make our pupils receptive, ready to appreciate what is told them in the name of research, and to respond to advice. The proprietor of the food stall should understand why he should treat his goods in this or that way, so that the care which the wholesale manufacturer takes in fulfilment of the results of his researches are not negated by its treatment before it reaches the consumer. What a great boon it would be if the housekeeper and the heads of the family knew enough about biology and biochemistry—even if they never hear these actual terms—to understand what the medical man and the health officers can tell them. The cook should *understand* what is told her of gas or electricity and their economical use. What a blessing this would be in a time such as the present when the word 'economize' stares one in the face at every turn.

The employer and the employee should be in agreement to receive knowledge and ideas which will benefit their work. A great hindrance to industry in the past has been the difficulty of persuading the small man who employs only a few hands to use the knowledge of new materials and new methods. A large firm often has its own research laboratories or includes on its staff those who can appreciate the developments of industry. If a citizen accepts a public position from his fellow citizens, and has control over the expenditure of public money, he should be able to appreciate the advice of the experts, and understand what he is told about

public health or town lighting. The nation as a whole should be scientifically minded so that public opinion can be instructed in great matters such as public health, nutrition, physical training, town planning and the avoidance of waste. The problem of waste should be stressed as an important factor. An instructed public opinion is not so readily deceived by pseudo-scientific arguments, claims and advertisements : but the 'quack' still earns a living far too easily.

The cultural side includes the effects of science on the minds of children and of the men and women they will become. "Of all the claims made for the inclusion of science in a school curriculum, the strongest undoubtedly is that which stresses the cultural value which the subject possesses."¹ The cultural value of science is derived from its many lessons. We learn of the littleness of our powers and actions, and at the same time we are encouraged to increase them by observing, thinking and planning. The cultural side of science teaching brings it into close relation with all our efforts of every kind to make the pupils see what is good and beautiful. It may give them happy interests in their leisure time.

The humanities and science should work together. Whatever is done at the dictates of the humanities is based upon observation of the world, its natural processes, and of the behaviour of living beings. While the humanities study the doings of men, natural science helps to explain their conduct ; while the humanities teach us to work for the common good, science shows how to make goodwill more effective.

Few of the children we teach will become research scientists, but all of them will grow into citizens, who as a part of the State ought to take an interest in public well-

¹ From the Report on the Teaching of General Science prepared for the Science Masters' Association.

being, the health and happiness of their fellows, and all will carry with them to the end of their days a living body obeying certain laws.

BIOLOGY AS A SOCIAL SCIENCE

Until quite recently biology has been neglected, and hygiene treated in a dry, irrational manner. Hygiene teaching has consisted of the elements of physiology and a realization of the dangers of alcohol, and has had little connexion with life and the well-being of the community and the individual. The great teacher, T. H. Huxley, fully realized the value and nature of scientific hygiene teaching. His whole attitude to science in education is worth studying.¹ To him hygiene is just one aspect of a knowledge of the art of living, of realizing ourselves in Nature.

The life, the fortune and the happiness of every one of us, and more or less of those who are connected with us, depend upon our knowing something of the rules of the game infinitely more difficult and complicated than chess. . . . The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always just and fair and patient. But also we know to our cost, that he never overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid with that sort of overflowing generosity with which the strong delight in strength. And one who plays ill is check-mated—without haste, but without remorse. Well, what I mean by Education is learning the rules of that mighty game.

Hygiene makes more than a personal appeal, for its social applications are among the most important of problems which true citizenship must face. One of the most curious and disappointing aspects of modern life is the complacency with which many accept disease, ill-health and its comitant misery, as though it were a part of man's natural heritage.²

¹ *Collected Essays*, Nos. 4 and 7.

² See *The Teaching of Science* by W. L. Sumner. Blackwell (1937).

The place of science in the post-war era was outlined by Lord Boyd-Orr in an address delivered by him in Cambridge in 1942. What we need to go for in the new world is not the application of physical science for the production of goods to get money-power, but the application of biological science to build better men and a better society. The first step in the new world is the abolition of poverty, and we must concentrate on building men and women before we build new cities. Lord Boyd-Orr has expressed the view that the age which is now passing is largely the age of physical science, with its inventions and discoveries, which have given us a certain power over the forces of Nature. We as teachers would do well to ponder over this, because in all schools from junior to secondary and technical, the physical sciences have played a predominant part. It is to be hoped that eventually the age of physical science will be equalled by one of biological science.

It may be surprising, but it is nevertheless true, that in spite of new inventions and discoveries, the standard of life up to 1840 or 1850 fell below what it was before. The reason was that instead of applying the new machines wisely men had applied them to produce goods to sell to get money. It was not that men, at that time, were individually bad, but their whole background was bad. The fundamental idea of the age was bad, and not only that, men did not have the vision that this system must inevitably collapse as it did during the war of 1914-18.

The last war destroyed the age of the application of physical science to the production of money-wealth. Money is losing its power. The age of physical science is being destroyed by the machines which the system itself created. The old ideas are going with it, and to talk of reconstruction in the sense of getting back to 1938 is to talk nonsense. The teachers of to-day must realize this. The opening up of the atomic age, too, must be borne in mind.

It has potentialities for inestimable evil and infinite good.

A first step in the new world must be the abolition of poverty by feeding, clothing and housing the people at large.¹

In the future, biological science will be applied much faster than it has been applied in the past ; and this will be done chiefly through education, by purposeful teaching of the biological sciences. If we do this properly we shall find that we are not far off the ethical ideal.

It is difficult to quarrel with this thesis put forward by Lord Boyd-Orr. In fact, we as sociologists might well pause here for a while and consider biological science in the light that he would have it, namely, as a social science of the first importance.

At a conference of teachers held in Manchester during 1941 and again before the annual meeting of the Science Masters' Association at Rugby in 1942, one of us (L. J. F. B.) presented biology as a social discipline and found considerable enthusiasm. The present biological syllabuses are unsatisfactory from several points of view, and this applies especially to human biology. In most syllabuses man finds too little space. Let it be said at once, however, that we do not suggest that man becomes the 'type' animal in biology. This is not desirable, especially since in many respects man is the biological exception. Yet there is every chance to-day of making biological teaching more sociological since the tendency is to teach biology on a functional basis. Thus man can be used often as an illustration. Yet in many schools man is almost completely ignored. Why, for example, go to the trouble of demonstrating respiration in an earthworm if you fail to demonstrate it also in man ? Furthermore, the teacher should

¹ See *Fighting for What ?* by Sir John Orr (now Lord Boyd-Orr). Macmillan & Co. Ltd. 2s. 6d. net.

take every available opportunity when considering the life and living of plants and animals to correlate such living things with men and study their impact upon human society.

Many teachers still do not realize that biology, a subject becoming more and more widely recognized as one of the most important of the sciences in education, is not merely the union of zoology with botany, but is really the *science of life*. Biology goes much deeper than natural history. Yet it is difficult to conceive of biology being formally taught in the very youngest grades. It is probably much better to utilize the child's instincts of wonder and curiosity in the junior schools (up to about 10-plus) and stick to natural history. From then on, however, biology should come into its own, based on the natural history observations made in the formative years.

But from this stage onwards the teacher must make his subject a social study and not merely an academic one. In fact the same can be said of all the sciences, though more so of biology than any other. There is still a tendency among many teachers, especially those with scientific leanings, to make their scientific teaching too heuristic in that they lean too much towards teaching science in the spirit of research and discovery. This may be all right in the universities ; but in the schools it leads to the pupils missing other aspects of their studies which are of equal importance. Applications and implications of science are as important as discovery itself.

PRACTICAL SCIENCE TEACHING

There is, too, considerable danger in pressing for so much practical work in schools. No-one doubts the inestimable value of the laboratory where the child can find out things for himself, or the countryside where he can make his own

observations and collect his own specimens ; but there is the danger of pressing such practical work too far in favour of the minority who are indeed potential scientists. The tendency here is to ignore science as a cultural discipline and treat it almost solely as technology. Practical work cannot, of course, be abandoned altogether since it is essential in order to drive home basic facts and indeed to satisfy the various instincts of the pupil. Furthermore, to inculcate in the school child the spirit of discovery is all very desirable ; but the teacher must maintain a sense of values, realizing that by far the majority of his charges are unlikely to take up science as a profession in later life and that, in any event, many of them have no leaning that way. But science as a social study is a different matter. It is difficult, for example, to see what cultural benefit any boy or girl can derive in later life from an empirical knowledge of the analytical tables or the formula for water. On the other hand, a knowledge of the everyday applications of chemical analysis can have certain cultural repercussions.

The fuller education of the pupils must always be borne in mind. We are not training future scientific specialists and must therefore always keep before us in our teaching the philosophy of science placed in a historical background and above all the impact of science on society.

One important factor, however, especially in science teaching, must be taken into consideration, and that is the time factor. Teaching hours are comparatively short. If the ideal educational syllabus is to be achieved, however, one must decide what shall be taught and how much of what, and in coming to this decision the dead wood must be cut out and new shoots encouraged. In other words, a more balanced curriculum is desirable, and this must be periodically revised. Therefore, in spite of the time factor, if it can be agreed that a certain thing should be taught in schools, no matter what it is, then time should be found for it.

BIOLOGY IN PRACTICE

Let us take the actual case of biology again and see how this can be worked out in practice. Social biology, as we might consider it, is the science of life as it affects man himself, and properly taught will find itself invoking the aid not only of formal botany and zoology but also of other specialized biological sciences such as medicine, agriculture, anthropology, ethnology and sociology. Social biology in the narrower sense consists of a comparative account of the anatomy and physiology of the human body followed by further enquiries into man's place in the web of life, the nature of diseases, especially as they affect man, inheritance and so forth. But these are the narrower components of social biology : its potentialities and applications are legion. Surely the study of the biology of mankind must not be regarded merely as 'a detached and academic survey of structure and function. It must go further and launch bravely into investigations of all these powerful individual social relations which are biological in origin. Such problems as the results of good and bad nutrition are involved ; so also are population movements and their attendant effects, not excluding war. Soil and its significance is another aspect. So also is the influence of psychological study as a powerful weapon in the hands of thinking and feeling man. Social biology is, therefore, one of the most important branches of science as it should be presented in schools, for it is not merely the study of man, but also of the human community.

This can be taken still further. Knowledge of the general principles of positive health is essential in these modern times of urban living, yet, unless special classes in so-called hygiene are held, it receives scant attention. Aspects of healthy living such as fresh air, housing, exercise, personal cleanliness, human parasites, risk of infection, industrial diseases, etc.,

need not necessarily be grouped together under the general heading of health, because pegs on which such arguments in this connexion can be hung are constantly occurring in school lessons. Health problems can therefore be considered at various points in the school curriculum, thus giving, apart from empirical knowledge, what is just as important, additional interest. Here we have one example, which the teacher himself can amplify and thus help to eliminate the soul-destroying division of educational practice into watertight compartments called 'subjects'. Perhaps the time is not far off when such artificial divisions will disappear in our schools and the word 'subject' will go for good and all, and, as Mr. M. L. Jacks wrote in *Nature*, "a good riddance". As Sir James Barrett also wrote in *Nature*: "All universities naturally divide their work into compartments, but the great problems of life very often do not fit into any compartment, and have to be attacked by other methods; hence the need for some form of sociological training".

Another aspect of science which should be treated in a more sociological manner, especially in junior and senior schools, is that of nutrition. The science of nutrition was beginning to take shape long before the war. For example, people were beginning to become conscious of vitamins though very often along the wrong channels. There can be very few people to-day who have not heard of a vitamin, yet it is doubtful if many could tell in a simple manner what a vitamin is or what it does. Vitamins should therefore form a topic for teaching, and the school is the place for this. The history of the work on vitamins, from the empirical observations of the navigator Hawkins and later of Dr. J. Lind to the biochemistry and physiology of to-day, can be of considerable educative interest and value. The teacher can easily find the information. Any good text-book will give it.

The same can be said of other aspects of nutrition. The sociological and economic implications of nutrition have been

brought out very clearly by such workers as Lord Boyd-Orr, and their work is now receiving the consideration it deserves in the planning of national health and diet. But this has been due to the exigencies of war : it must continue in peacetime, and the basis for its continuance lies in the schools. A detailed knowledge of the chemical composition of carbohydrates, proteins, fats, vitamins and mineral salts is not necessary ; but some knowledge of the significance of food-stuffs in relation to energy, body-building, malnutrition, deficiency diseases, etc., is desirable. If any teacher entertains any doubts about all this, let him ask himself what was the first and foremost task of those in authority at the end of the war. It was clearly to feed the starving peoples in various parts of the world. Useless will it be to talk of reconstruction and a better new world order if we cannot put them into effect owing to the fact that many parts of the world are in revolt, and nothing has been more efficacious in causing revolutions than famine, unless it is religion. Here, therefore, is biology presenting itself as a social science.

Technical knowledge which might be considered for inclusion in science courses, especially in rural schools, are farming and gardening. Rural schools often include these subjects in their curricula, though they are usually treated more as vocational subjects ; but their sociological implications cannot be denied.

Another important individual to whom sociological science, especially social biology, would prove useful is the future mother in her home. The home with its family life is a vertiable sociological unit. Yet few mothers are technically prepared for the responsibility of guiding that unit, having little or no knowledge of such subjects as normal psychology, health, hygiene, nutrition, sex, child development and child guidance.

Human reproduction must take its logical place in the

school curriculum. It should neither be avoided nor ignored : nor again should it be over-emphasized. By far the majority of schools which deal with sexual reproduction in general in their courses in biology, giving illustrations from plants and animals, usually stop at the stage where human reproduction would take its logical place. This is clearly undesirable, since it often tends to rouse an unhealthy curiosity in the child. Human reproduction could be brought into that part of the curriculum dealing with heredity in plants and animals, or it could be placed on a more functional basis in a course of lessons on sexual reproduction throughout the living world, or it could be put on a physiological basis and considered in connexion with glands, hormones, etc.

Whichever way it is considered, it would naturally lead on to elementary treatment of evolution, variation and genetics. Here are offered countless opportunities for the study of man and society. The biological conception of ethnic groups, for example, could be considered, thus counteracting the poisonous effects of the prostitution of such theories for political ends as in the Nazi Aryan theory of *Herrenvolk*. A general review of these subjects would develop a social consciousness among children and students towards people of weak hereditary endowments, and the wicked and absurd ideas of difference in status of coloured and white peoples.

A general idea of the origin of man would naturally follow instruction in heredity and evolution. So, too, could the origin of many of man's social attributes which would involve an elementary study of the main conceptions of anthropology, ethnology and archæology. This is scarcely touched upon in schools. A review of the origin and history of mankind would logically lead up to the present status of man in the world of today and hence to the destiny of mankind. Modern science is changing the environmental setting

of man at an ever-increasing rate. This calls for active and continuous readjustments (adaptation) both physically and psychologically. Here social biology through an appreciation of the emotions can arouse a better social conscience since it can formulate new social standards. For example, nutritional deficiency could be eliminated in a measurable time from Europe, as shown by Lord Boyd-Orr. It would not take much longer to do the same thing in the more backward British Colonies, as shown by Lord Hailey. Eventually nutritional deficiency could be attacked and eliminated from the whole world, as envisaged by the late Mr. J. G. Winant.

So-called abnormalities in man are now much better understood than they were. In many cases they have been freed from mythical and magical taboo, and are now known to be psychological or hormonal. Knowledge of the causes of such abnormalities would bring a more practical and less sentimental sympathy from the general public, and especially from those in authority. A more rational view of what is right and what is wrong would surely be the outcome of all this. These aspects of social biology should, of course, not be presented formally to the children, but they certainly should be studied by teachers so that the teachers may be adequately equipped to deal with situations as they arise.

Social biology has given a fresh and more balanced approach to personal evaluation and character training. The teacher himself would get a better insight into the character (normal and abnormal) of his pupils. It would eventually liberate the vexed question of sex from the ignorance, taboos and emotional complexes by which man is still hemmed in socially.

Social biology, as indeed all the social sciences, should therefore begin in the school (if it has not already begun at home) ; but it does not end with the school years. It

is lifelong and continuous. During school years only the sociological attitude can be developed.

SCIENCE AS A SOCIAL DISCIPLINE

The social sciences are not easy to teach. But in spite of this they should be developed because (a) they are more effective in facts and ideas ; (b) they can be far more interesting in that they show a closer relationship with man and his environment ; (c) they rely less on routine laboratory experiments but lead to demonstrations and experiments on the self, and to other activities such as visits to farms, factories, water-works, hospital laboratories, council chambers, etc., and to talks from such officials as politicians, foreign visitors, medical officers of health, nurses, etc.

In science treated as a social discipline man himself, seen against a background of all living and non-living matter to which he is related, becomes the centre of interest. It leads to an elementary though intelligent study of such sociological problems as individual and public health, of nutritional standards, housing, population, movements, race and nation, problems of family life, of the relations and responsibilities of one person to another, and of the social policy of the State. Social science brings up questions of personal conduct, or moral values and character formation; and of the most intimate relations of one individual with another. Penetrating further into the realm of the mind, we are faced with problems of the ethical basis of philosophy and of the ultimate ideals of life itself.

Teachers must realize that knowledge is often decades ahead of educational practice, and it is therefore up to them among others, to see that the lag behind general opinion and what is already known is made good. Social science must not end in being just another educational discipline : it must be given effect in public administration and national policy,

since national policies are the mass movements of mankind. How deeply involved the social sciences are in national policy was evinced in the Second World War. For example, the whole policy of the Fascist powers rested on conceptions of social biology which were disproved by leading biologists some decades ago : while the conceptions themselves sprang from human attributes and environmental conditions no longer holding full sway in the countries of their origin. In contrast, the democracies, often almost unconsciously, all too tardily, are in the process of putting into action what is best in scientific knowledge.

Yet some of the universities and educational authorities still do not seem alive to all this. The widespread apathy with regard to pressing problems of sociology affecting the nation's future is a sad reflection on the ideals for which we have been at war. But, in spite of this, the outlook for the social sciences is now more favourable than it has been for a long time.

Only one or two points have been made in this chapter, especially in connexion with social biology, to show how important are the social sciences to educational principles and practice. Like other subjects they have special applications in special cases and emergencies, and they certainly have their novel and even unique problems during war. In fact, there is scarcely any need to enumerate the special war-time problems which are worthy of consideration from the point of view of the social sciences. One example is sufficient. The whole problem of evacuation of, mainly, women and children from vulnerable towns in Britain was one of the most successful experiments of our time at the beginning of the war : that is, so far as the actual evacuation itself was concerned. But there seems to have been very little consideration of biological and psychological aspects of the case in the reception areas themselves. Authorities, for example, apparently under-estimated the strength of parental

affection, or over-estimated parental self-control. Insufficient regard was directed to the emotional unity of the family, and just as little to its economic unity. That is, why the initial success of the scheme was generally negatived. There was little improvement in the arrangements for the second evacuation (from flying bombs), except to apply more compulsion.

At no point in the nation's history have young people had such freedom and independence as to-day. Never have they had such opportunities of following the wrong lines of individual and social development : but, complementary to this, never has there been such an opportunity for teachers to offer correct guidance. Never before has there been such opportunity for teachers to build up the character of the younger generation on a foundation of true knowledge of personal worth and thus to prevent them from being lured away by the cheap type of personality appeal in which an individual is singled out for the special favours of fortune, as in the cinema. Here emotions come before understanding and personal success bears no relation to the common good. So much depends nowadays upon mutual sympathy and understanding. All this was shown in 1941 by messages sent by Mr. Winston Churchill and others to the International Youth Rallies telling youth of its responsibilities towards the nation. But we, as teachers, must also bear in mind that youth in a social sense have definite claims on those of maturer years. Youth deserve our help, but how we are to carry out that obligation is a matter for the teacher, among others, to decide. For teachers must realize that it is easy to misguide youth *en masse*, as shown by Nazi Germany where the Hitler Youth may be considered to have been, probably through no fault of their own, the workers of iniquity and of primitive passions. If it is possible to organize and *misguide* youth, then it should be just as equally possible to organize and *guide* youth along the right

lines. This must be done chiefly through the schools, youth organizations, etc. : but teachers must never close their eyes to the fact that the main unit is the family itself. It is necessary for them to impress upon youth the biological and sociological principles of family life and to make them realize, as few of them do, that the dignity of the family lies not solely in the begetting of children.

UTILIZATION OF LEISURE

Closely connected with all this is the utilization of leisure. One of the chief aims of the teacher should be to train his pupils to use their leisure to the best advantage both in their formative years and in later life. The shorter working hours and longer holidays will make leisure hours a more important problem, and the pupil should come in contact with a number of studies which may aid the development of strong sentiments in later years and form the basis of useful hobbies. Science is not alone in this matter; but subjects which are connected with science more or less directly form a greater number of 'after-work' occupations than any others. The gardener will benefit practically if he knows something of plant propagation, soil physics and chemistry, including scientific manuring and pestology. Many instances could be given where hobbies which do not arise directly from the application of scientific principles are enlarged, improved upon and rendered more pleasing by a knowledge of science. A knowledge of chemistry is an asset to the collector of coins and stamps. Musicians, painters and sculptors call in the aid of science and even the problems of rowing and golf have received a physical and mathematical treatment. Every year brings fresh applications of physical and biological sciences to the problems of alleviating pain, curing diseases, prolonging life, and the preservation of health. An ever-widening knowledge of physiology is pointing the way to a

more natural mode of life as regards diet, clothing, sunlight and fresh air, and is an indication of further developments in the art of healing.

CULTURAL SCIENCE

The study of the applications of science and scientific methods learnt at school should pave the way for an appreciation of the problems of society in later life.

In closing this chapter on one of the most important of the social studies, we cannot do better than quote the opinion of Sir Arthur Tansley in his Herbert Spencer Memorial Lecture in the University of Oxford in 1942 :

Scientific culture, then, must take its place on equal terms beside the literary and artistic cultures. Entirely apart from its indispensibility for the material comfort and safety and health of modern urban populations, science has intellectual, ethical and aesthetic claims of a very high order. Its achievements are particularly characteristic of our own age. During the last half-century Europe has not produced poets or musicians who can compare with Shakespeare or Goethe, with Beethoven or Mozart, but it has produced several men whose discoveries are equal to the greatest in the history of science and very many of conspicuous talent, though not of genius, who have contributed between them a much larger body of sound scientific work than has been produced in any comparable period of history. Why, then, we naturally ask, is science regarded with dislike and distrust by too many cultivated people who are supposed to have a liberal education, and by the great majority of the population as a rather mysterious, esoteric agency which produces all sorts of marvellous mechanical contrivances but in which they have no part or lot ? It is, I think, because scientific education has been kept in watertight compartments and almost exclusive stress has been laid on its material achievements to the neglect of its cultural values.

It may be objected that it would be impossible to give the masses of the population a liberal education in science, that science for the vast majority can never mean more than a technical training in some particular branch that is materially useful. But if the hopes of progressive educationists are realized, the aim of the future must be to put a liberal education within the reach of everyone. It is my contention that liberal education in any full and worthy sense must include a broad introduction to science, along with other elements of knowledge and training which develop the mind, widen and deepen its scope, and do all that education can do to produce citizens equal to the opportunities and responsibilities of the future.

It is difficult to envisage a future citizen being successful as such yet entirely ignorant of science as a cultural discipline.

Chapter VII

HISTORY AND WORLD CITIZENSHIP

THERE are probably no two subjects in the school curriculum more closely related than history and geography. In fact, it is almost impossible effectively to separate the two. Without its geographical background, history might easily degenerate into mere chronology, whereas geography without the support of history is often colourless.

In the past there have been all types of advocates of the teaching of history—as Professor Johnson, of Columbia University, has put it : “ History for recreation, history for precept, example, warning, history for vicarious experiences to advance life, history for teaching whence human beings came, whither they were going, and what they ought to do while they were going ”. But in all cases the teacher, as a sociologist, should realize that history is to society what memory is to the individual.

HISTORY BASED ON NATIONAL PATRIOTISM

National patriotism probably inspired the first teaching of history. A German history was first published in 1505, and patriotism in Great Britain inspired the Privy Council in 1582 to order an English text-book (published in 1850) to be read in all schools. But all histories at that time were based on national pride and political philosophy.

Yet, so far back as 1632, Comenius (Komensky), the great Czech educationist, asked for more and more history : but he wanted true history, a *Kulturgeschichte*—social and industrial history. From that time onwards, some historians and educationists have asked for those histories which satisfy

social needs, but little seems to have been done about it except in Germany, where historical studies did at one time take the form of *Kulturgeschichte*. But, alas, the Napoleonic wars changed all that, and history drifted, with patriotism exerting its distorting influence again. From then onwards, patriotism seems to have been the dominant influence of history teaching.

Of all the subjects in the modern curriculum, history is unexcelled as a method of inculcating patriotic devotion. The noble deeds of great men are worthy of the study of their descendants and the descendants of their countrymen. But going along this vein it is so easy for the subject to pass over into nationalist mythology and for patriotism to be placed like a spurious label on jingoistic propaganda. "Patriotism should never be taught so as to make it the meanest of virtues." When admiration of national heroes becomes blind idolatry, when pride in one's country becomes offensive braggartry, when reverence for national symbols becomes fetishism, when respect for one's fellow citizens becomes contempt for others, then patriotism too has become anathema.

While military history is uninteresting (except to the student of military science), lacks value, sets up undesirable ethical standards and gives only a poor distorted view of the story of mankind, a great deal can be profitably learned from the lives of heroes and heroines of peace—the social workers, brave explorers, inventors, men of science, medical men, men of letters and the arts, all of whom have shown a nobility of character, fearless and self-sacrificing devotion to a cause, and constructive work for humanity of an everlasting nature.

History must trace the development of human culture from every important aspect. Only thus can we help the child to understand and appreciate our own stage in the process of evolution and our changing customs and philo-

sophies. History is a dynamic study ; it must never be allowed to become static.

WORLD HISTORY

The full history of any modern nation by itself has never been written and never can be, because the development of any nation at any time is always powerfully conditioned by the contemporary and antecedent development of civilization in all other nations. Every age is immature, yet full of potentialities. A true and straightforward history of one's own country is an essential part of a good education ; but provincial, narrow and distorted history which leaves out of consideration all contacts with other nations (apart from warfare) is neither true nor straightforward.

The cultural and economic unity of the world increases almost daily, and this unity demands a world-wide civic and political attitude. The most important attitude to be gained from the study of history is the concept of progress through co-operation. It is a long, long trail from the primitive independent savagery of the cave-man to our modern, highly organized society. The story of our travel over that road is history, and it is a story of ever closer co-operation. History in school should tell the true story of man's co-operative progress, and the retrograde steps which follow aggression and self-seeking.

History, therefore, should be world-wide in scope, and above all it should be taught dispassionately. But even world history can be distorted and taught to impress the point of view of one's own country, just as it was taught in pre-war Germany in an attempt to impose the German point of view upon the whole world. This must never be. The historical facts presented must be selected from the point of view of human development *as a whole*, though the teacher must be careful not to let the pendulum swing

too far the other way and so belittle the history of his own people.

History must be all-embracing in its topics. It must not be merely political, economic or even social history. It must embrace all those activities which have taken part in shaping and guiding human development. If it is to be a sincere social study, it must break away from the traditions of the teaching which have held sway in many British schools, German *Gymnasien* and French *lycées*.

Thus should history be taught in the light of Walt Whitman :

Is it uniform with my country ?

Does it assume that what is notoriously gone is still here ?

Does it answer universal needs ? Will it improve manners ?

Can your performance face the open fields and the seaside ?

Does it meet modern discoveries, calibers, facts, face to face ?

Chapter VIII

GEOGRAPHY AND WORLD CITIZENSHIP

GEOGRAPHY is the study of the world of yesterday and to-day, especially of the relationship between man and his physical environment.

KNOWLEDGE AND SYMPATHY

Knowledge, or better expressed, understanding, is the root of sympathy. Defective human nature does not constitute the greatest hindrance to the growth of international goodwill ; it is rather ignorance of one another's problems. Banish ignorance and you substitute understanding. Give understanding and sympathy follows. History and geography are two of the most important subjects which comprise the knowledge most conducive to sympathy between nations. Sympathy depends on information. It is almost a commonplace that a well-educated person is marked by broad and generous sympathies.

One might go so far as to say that geography is the most effective discipline for promoting sympathetic understanding between different individuals and different groups of individuals. Out of ignorance grows prejudice, and out of prejudice often develops open hostility. By understanding, the basic fault of ignorance can be uprooted.

Geography too is of the utmost value in vocational training—commerce, manufacture, agriculture and so forth—and a boy or girl well trained for his or her vocation stands a better chance of becoming a good citizen than an untrained pupil. The untrained school-leaver of the future might well face unemployment ; and unemployment makes unemployables.

Geographical training broadens the vision of the pupil, thus enriching his life and the lives of those around him. A man well acquainted with the geography of his environment, near or far, usually has liberal interests, and he can develop more effectively his adaptability to changing conditions and changing principles and policies.

REGIONAL GEOGRAPHY

Regional geography is often subdivided artificially. It does not necessarily involve exhaustive lists of towns, rivers, mountain ranges, capes and bays, etc. For the benefit of physical geography the study of all place and other names in the school vicinity is very desirable : but to extend this in detail to regions which the citizen of to-morrow may never visit is a waste of valuable time. The name of St. Petersburg was changed to Petrograd in 1914 and again to Leningrad after the death of Lenin in 1924. A mere repetition of the change of these place-names means nothing to the child, but the *reasons* for the changes will give him an insight into the Russian character and, incidentally, will serve to link up geography with history. This is only one example of the many which can be applied in studying regional and physical geography in order to link up the subject as a whole with history and other subjects, thus making most of the curriculum as a social survey of the world in which we live.

HUMAN VERSUS POLITICAL GEOGRAPHY

We have to substitute for actual participation in the life of peoples of other countries indirect participation by means of books, pictures, films and the spoken world. It is true that before the war foreign travel by schools in some countries was beginning to develop, and it should develop still further

now that the war is over. The teaching aim, then, must be to bring the pupils, by these direct and indirect means, as near to participation in foreign life as possible. It is, of course, important to know the names of the principal cities of any given country ; but it is more important to know about the lives, occupations, hopes, fears, loves and hates of the people who dwell in these cities.

Human geography is the study of the earth as the home of man. Political boundaries are subordinated to regional boundaries. The problem-project method, encouraging organization into large units of work, with emphasis on the concrete and human interest aspects, are of great importance in carrying out this type of study.

Interesting stories, simply told, of the life, customs and environments of the children of other lands should have a very important role in school studies. But here there is a very grave risk of being condescending and emphasizing racial differences which, after all, are only superficial. Whatever differences exist should be correlated with the environment and should not be used for stressing absurd comparisons in favour of the home children. The child must be made to see and appreciate the *reasons* for whatever differences might exist, and thus to appreciate, wherever it exists, the necessity for improving the lot not only of people of foreign lands but *also of those at home*.

Certain expressions, also, are used all too frequently in describing people geographically. For example, 'civilized', 'uncivilized', 'barbarian' and 'savage' might or might not be applied to *any* person or groups of persons according to their social behaviour and not to their national customs and environment. Another word which might well be avoided is 'native'. True it is that it means "one born, or whose parents are domiciled, in a place", by according to the Oxford English Dictionary it also means "member of non-European or uncivilized race". This latter mean-

ing should be avoided at all costs, and the best way to do this is to avoid using the word itself. Instead, the word 'inhabitant' is more desirable. Certain peoples hate to be called natives. The story goes that a lady invited an Indian cadet at Sandhurst Military College in England to dine with her. Amiably she asked, "Are there many natives at the College?" to which her guest promptly replied, "Only seven Indians and about five hundred natives."

Furthermore, it must be remembered that the personal customs and various rites of many foreign people are strange to us; but there is no reason why an objectionable or even curious flavour should be attached to them. Explain the reasons for them so far as possible. For example, certain coloured peoples rub oil into their skins. 'Too often we say that they "grease their bodies", and this sounds offensive, whereas they only indulge the habit for the very same reasons that some white people apply cold cream to their skin under certain climatic conditions—usually when sun-bathing.

Ethnology and ethnography are obviously important branches of geography; but the whole subject should be taught as one ethnological group studying another, and not, as is often the case, as some superior group examining a museum piece. There certainly are backward tribes and races, but so also are there backward individuals in any country. Most of them are backward owing to their environment and conditions of life; few owing to a low-grade mentality. They should therefore all be studied in relation to their environment, and we are not entitled to assume that their habits and environment are altogether wrong merely because these are not the same as ours.

POLITICAL GEOGRAPHY

The teaching of unbiased facts concerning the controversial international issues of political geography is of parti-

cular value. It is of no avail to endeavour to hide the fact that nations have disputes to settle. Ignoring facts does not help ; on the other hand, a knowledge of the issues involved will help the pupil in his later civic life, and will be of even greater value in training him to collect all the facts before forming opinions. Such training is very necessary indeed ; those who have listened to or even indulged in arguments with fighting men from other countries during the war will agree that such training has been overlooked both here and in other countries. A lack of sympathy and, worse still, a tendency to criticize that which we do not understand, is inherent in many of us and is the result of not knowing the facts.

One difficulty in this type of work is the wise selection of problems for study, for it is obvious that no child can study them all. The following are a few problems of political geography worthy of consideration from this point of view : the self-determination of the British overseas dominions ; the settlement of the boundaries of the Balkans after the war of 1914-18 ; Germany and her demand for colonies ; the conflict between Japan and China ; the Spanish Civil War ; partition of India and Pakistan. Even the causes of the Second World War, legion though they might be, are a good study in political geography. The teacher can get a dispassionate review of this by studying the life of Hitler in Wickham Steed's recent book *That Bad Man*. Of course, when studied as problems of history, these issues have a significance which cannot be developed by the geographical method. Therefore, to deal with the problems adequately, both geographical and historical aspects must be considered.

COMMERCIAL GEOGRAPHY

Commercial geography performs a valuable function by demonstrating the industrial and economic interdependence

of nations. Charting the breakfast table, the grocer's shop or the hardware store gives interest and enjoyment to the work because it is related to the everyday lives of the children and because the results of their own researches are expressed in tangible and concrete forms. The study of imports and exports serves as a striking illustration of the way in which nations depend upon each other for their very existence. It brings out vividly the complexity of international commerce.

IMPORTANCE OF CORRECT CONCLUSIONS .

Geography is not merely an observational study, neither is it merely objective. Conclusions must be drawn, and drawn correctly. The results of these studies should be the realization that nations cannot exist without help from one another, and that all nations should co-operate fully with each other. The disastrous results of the strong isolationist policy which held sway in the United States until only just before she entered the Second World War is a warning and an example.

But it is not safe to assume that children will draw the correct conclusions from the facts as presented. It will often be necessary to discuss observations and to ask questions and make suggestions.

The contribution which geography can make to higher citizenship may thus be summarized :

Geography establishes respect by showing that the foreigner can do many things that we cannot, or may do some things well which we do poorly. The converse is also true. The Eskimo's kayak, the American Indian's stone arrow, the Australian's boomerang, the porcelain of the Chinese are all examples of skill which other nations do not possess. Each nation has its own particular value to the world, and therefore its own peculiar contribution to make.

Geography shows that the foreigner is engaged in tasks much akin to our own. His problems are often our own problems and ours are his. Men are everywhere engaged in cultivating the soil, sailing the seas, burrowing underground for coal and metals, building homes and working in factories and offices. The world should thus be knit together by ties of common interest. Nations have much more in common than we sometimes think. The similarities are more fundamental than the differences.

Geography promotes understanding by showing that peoples of foreign lands are superficially different from ourselves, but not necessarily less worthy. It shows that the differences in dress, customs and modes of thought are the natural results of the environment and problems of the people concerned.

So far as the future is concerned, what is needed is the creation of a sound public opinion based on proper education now, for misconceptions concerning peoples of other lands form the greatest menace to the foreign policy of any country. In fact they have been the cause of wars. A country whose people have the proper knowledge can appreciate the ideals, difficulties and aspirations of its neighbours near and far, and can act accordingly in the most desirable way.

In a very wise and sympathetic book given to American soldiers going to Great Britain during the war, giving them advice on their attitude towards their British hosts, there is a remark which speaks volumes: "The British cannot make a good cup of coffee, but then you cannot make a good cup of tea, so what's the difference?"

Chapter IX

THE ARTS IN HUMAN SOCIETY

AN educational policy is a social policy, and education progresses only in relation to the whole social background. The schools will always reflect social and economic realities whatever ideal patterns educational administrators may seek to impose upon them. As good educationists do not think of education apart from the general social background of the pupils, they study also the social and economic conditions which have made our education what it is and which are necessary to make it what it ought to be. A teacher must therefore always bear in mind that as the social structure is never static, so also must educational method and outlook remain for ever plastic. The general and constant aim of improvement is not enough ; for society will always influence education, and vice versa. For that reason it is essential that teachers should be 'men of the world', and not hide behind scholastic tradition, and, worse still, keep themselves aloof from the man in the street.

After all, a teacher is, or should be, a social psychologist, and, as Professor T. H. Pear recently pointed out :¹ " The social psychologist too frequently fails to qualify for his job by obeying the old injunction of 'know thyself'. Also in his attitude towards his subject he is too remote from the hurly-burly of everyday life, in fact, too 'pure'.... In short, he must not spend his days in the study, but frequent the market-place, and discover his own blind spots, mental and social."

Educational planning must take account of all the relevant social factors which help to provide for the bodily and

¹ *Sociological Review*, 34 (Jan.-April 1942).

mental needs of the adolescents in their leisure hours. A national plan to co-ordinate all educational and cultural agencies would help to meet this demand. The scope of education needs to be enlarged to include the whole range of activities that are cultural, recreational and socially useful, for education is concerned with the whole child—not only with a means of livelihood, but also with life in general, with the nurture of personality and spirit.

Interest in, and a knowledge of, the fine arts are necessary if man is to enjoy life to the full, for most of the arts are the products of the creative imagination, a characteristic which should always be cultivated. Most of us would admit the need of painting and sculpture for intellectual welfare of mankind, but many do not always realize that architecture is of equal importance ; that music has cultural and social, as well as recreational, values ; and that both have a place in general education.

Art is the expression, in a concrete and an æsthetically satisfying form, of an emotional experience—the making public of private emotions for truth, whether beautiful or otherwise, emphasizing the social aspect. It is simply a way of doing or making things—the ordering of doing and making for use. Art is the expression of a feeling, and thus is bound to foster sympathy between peoples. This has been clearly demonstrated during the last war by the exhibition of paintings and other works of art by various members of the group known as the United Nations, and, especially in the case of the U. S. S. R., the staging of plays of those nations, in Great Britain. Such exhibitions and performances have done much to help the ordinary man understand those countries about which he knew little or nothing before the war.

The state of the arts and crafts in every country is conditioned by the public taste in general. The spirit of true art can become general and permeate society only when a

large section of the community are enjoying that art which must become a part of their lives.

Architecture is the one art with which we are all brought into daily contact, and the study of architecture is really the study of the development of civilization. Architecture is a social art, in that it is art applied. It supplies a key to the habits, thoughts and aspirations of the contemporary peoples. Without a knowledge of this art, the history of any period lacks that human interest with which it should be invested. The greater part of man's life is spent in or around some sort of house or home, in shops and factories to work for his needs, in the cinema or theatre for leisure, pleasure or recreation, and in places of worship for religious observance. The architect must therefore see that such buildings are not only useful but also healthy, inspiring and beautiful.

The influence of architecture on other human activities and thought may be seen in the ways it affects the average man emotionally, mentally, morally, socially and physically. This concrete expression of the life of the people it serves is the oldest, most universal and most utilitarian of all the arts. Victor Hugo wrote : " During the past 6000 years of the world, architecture was the great handwriting of the human race. Not only every religious symbol, but every human thought has its pages and its monuments in that immense book."

The extrovert character and materialist philosophy of the Roman Empire were expressed in its magnificent but rather tawdry architecture. The Roman expansionist policy inspired the constructional feats of its engineers. In the big Gothic cathedral may be seen the aspiring mysticism of the Middle Ages and the dominating power of the Church as an institution. The palaces of the Renaissance and the large country houses of Georgian England are an expression of the secularization of philosophy and the rediscovery of the individual artist who is reflected in his work. Archi-

ture in India and Pakistan offers more subject material for social studies than perhaps that of any other country. Its beauty and heterogeneity defy description in such a short compass as is available here.

The disunity of social purpose became evident when the Industrial Revolution was reflected in the chaotic state of contemporary architecture in Britain. The architectural falsity that presents buildings in reminiscent style and regards architectural design as picture-making out of bits of the past reflects a false sense of values. Much of the so-called modern architecture can be described as 'jazz' style and will certainly be short-lived. But the more authentic modern architecture—the product of a different way of thinking—is based on scientific analysis of real architectural needs. It is a community architecture with humanitarianism and a sense of order as its chief characteristics. Architectural ideals and social ideas are closely related. Modern architecture may be seen evolving in co-operation with big industrial organization.

The idea that only architects can grasp the constructive principles which govern architectural form is now recognized as erroneous. A study of the evolution, planning, fitting, furnishing and decorating of the house and home will explain the evolution, not as a series of unaccountable changes in design, but as a series of effects traceable to comprehensible human causes, whether of the nature of things in the habits of living, in fashions of taste, in available materials or in building technique. It will also show how houses began, how they grew and how parts of them developed. If architecture is regarded as a material manifestation of social life, the documentary value of the continuous tradition seen in a house can be fully appreciated.

To trace the development of temples, especially as centres of the old social life, from the point of view of arrangement and planning, and structure and design of the various

styles, is a revelation of the character and customs of the people.

But domestic architecture merits prime consideration for at least four reasons : (1) small houses in the mass make up the largest unit in all forms of building activity ; (2) we spend the greater part of our lives at home. In present-day planning, rebuilding, and rehousing and therefore domestic architecture, demand special attention. We ought to understand how and why our houses have become what they are, the latest ideas in their planning, building and equipment ; we should try to find out from what has gone before whether our houses are as good as they might be, whether they do all we need of them, and how we can build something better with the knowledge we possess. In tracing the origins of the past architectural beauties we shall perhaps find the clues we need so urgently to help us in creating the beauty of the future. That the interest is already there is evinced by the keen public criticism of the already proposed post-war houses—prefabricated and otherwise.

Life has changed more during the past fifty years than in the previous five hundred, and new materials demand a new technique in building and planning. Machinery has upset all the former ideas of workmanship and design ; but its force is not primarily destructive, for it offers a new though strange beauty of its own, though this beauty is not yet universally accepted.

The future lies in the hands of the masses rather than the classes. A dead culture which belongs to the past must not be imposed upon the present or the future community. People should be encouraged to develop a taste of their own by showing them that beauty is not merely a romantic thing of the past, but a living thing of the present of which they are a part. Art must be a part of our lives. The achievement of our age will depend on the natural good tastes of the many, and this can be achieved only by the willingness

of the many to be educated in the appreciation of architecture. Art should be a hundred per cent democratic ; it demands as high a standard for the construction of a bungalow as it does for a temple, commercial building or factory. That the public is becoming aware of this is shown in the efforts during the past two decades to build more attractive factories in more congenial surroundings and on more satisfactory sites, and simultaneously by the many protests raised against some of the hideous housing estates which arose like mushrooms as a result of a large demand after the war of 1914-18 and which are doing so at present also.

Life has biological, psychological, philosophical and sociological needs and functions in order to achieve integrated healthy living, and so have the arts which appeal to, and are the expression of, emotions and intellect. The emotions and intellect require physical powers for their expression, for example the rhythmic physical activities and motions of the ballet dancer. The artist, the composer and the performer have need of their fellow men. Between them all is a kind of symbiosis.

For several years before the war there was developing in Great Britain a great enthusiasm for ballet. When Diaghilev arrived there first, he brought an art scarcely known, and almost unappreciated in Britain. After his death there was a great risk of his efforts dying with him, since, apart from one or two big towns, he had never taken his famous Russian Ballet out of London. But after his death, the Russian Ballet fortunately survived, and many seasons with Michel Fokine were held in London. Fokine copied the methods of the American Isadora Duncan, and was greatly encouraged by Diaghilev. He was still left to carry on after Diaghilev's death, though later he was superseded by Nijinsky. Up to the declaration of war, Massine did much to enhance the reputation of ballet, throughout Europe. The war, however, proved another threat ; but

though the Russian Ballet itself migrated to the United States, Sadler's Wells Ballet stepped into the breach. The result is that the appreciation of ballet has been kept alive and has continued to develop in Britain. Teachers should welcome this, for in any one ballet the pupil is able to appreciate pictorial art, choreography, and music.

Indian ballet and folk-dancing, also, has a charm of its own. Already, through such exponents as Ram Ghopal, it is being carried to other continents. There is still much room for appreciation of ballet and other forms of dancing, however, in all countries; and much of sociological importance can be learned from it.

The arts supply cultural and recreational needs which, when satisfied, make for a fuller life. Just as the individual human being gains by altruism, by sharing, by being in society with his fellows, so do the arts when they work together in harness. The poem and the melody produce the song; the drama and music produce the opera; music, scenic art, dress design and choreography all go to make the ballet. Here we have good examples of team-work—a kind of democratic collaboration in the arts.

Musical appreciation therefore must play an important part in education. Appreciation of music must not be confused with musical technique. To force a child to learn the playing of a definite musical instrument, such as the piano, often means killing his appreciation of music altogether. This should be avoided at all cost, for the appreciation of good music can bring hours of happiness to many who have no idea whatever of how to produce music themselves. Facilities for training in musical appreciation are now easily available. Perhaps the most valuable are concerts specially arranged for school children, and above all, school broadcasts. The teacher need not necessarily be a musician, he need not even appreciate music himself.

All that is necessary is a certain amount of sympathy towards this all-important branch of culture.

A love of good music should be inculcated, not in order to make the child feel superior to his fellows, but in order to bring to him that great happiness which is inevitable. The last decade has seen an almost unbelievable increase in the demand for good music, for which we have to thank chiefly the concert hall, broadcasting and the cinema. If thousands of people can enjoy concerts, and attend with pleasure the many good musical films that are now periodically presented, where twenty years ago only a few hundreds had that chance, then, in the future, millions should also be initiated into that personal happiness that music can bring. All that is needed is a certain amount of initial training, and the school is the place for it. There, the radio will prove to be the greatest asset, with its extraordinarily good programmes; but a gramophone with a reasonably good library of records and a teacher who can explain them will come a good second.

Alas, much of the music, like the poetry, of India and Pakistan is still extempore. Some that is really excellent has not been recorded, not even written down. It is to be hoped that, as time goes on, for the sake of future generations this will be rectified.

As Sir Percy Buck has written (*italics ours*) :

It has long been realized that if you would produce men and women of a certain type, believing in and demanding certain things in life, your most effective method, outstandingly superior to all others, is to impregnate them as children with your ideas—in other words, to ‘catch them young’. It follows that, if you aim at producing a generation which loves good music : if you would remedy the deplorable fact that the majority of English people love bad music because they have been brought up on it and have heard little else : then your procedure is crystal clear—you must provide children with the chance of listening to great music. And it is a cheering fact, too little known, that throughout England—especially under the L.C.C.—real headway has already been made in this endeavour.

One of our leading authorities on musical appreciation in schools, Mr. G. Kirkham Jones, has emphasized the fact

that appreciation of music, literature, pictures, etc., should permeate the whole of the daily corporate life of the school. The teacher should aim at a healthy musical taste and discrimination : the development of the power to enjoy completely what is commonly known as 'good music' : the real desire to perform or listen to good music, and the provision of ample opportunity for hearing (daily at least) choice examples of the world's best music. Thus the teacher, in order to encourage musical appreciation, should develop one or several of the following kinds of musical activities : school bands and orchestras, concerts (by and for the pupils), rhythmic movement, folk dancing, communal singing, instrumental classes, melody-making, listening to record or radio. There should also be what Mr. Kirkham Jones calls "co-operative spread-over" in other subjects. For example, music history and biography should find a place in the history lessons; music story and anecdote can play an important part in literature and reading lessons.

The cinema and the theatre have, during the past several decades, moved from plain, though sometimes doubtful, entertainment to sociological commentary. Time was when we educationists justifiably treated the cinema as a curse. To-day many films are, as Professor D. M. Mendelowitz has said, "constructional, idealistic, noble and decorative. They see the glamour, colour and mystery of life ; elegance, grace and charm characterize their output." To-day the popular motion picture is "optimistic, clean and beautiful".

Too many teachers cling to the old-fashioned idea that the popular cinema is a curse to youth. In its initial stages this was no doubt true. But it is not so to-day. Teachers would be well advised to go to them more often themselves, and we dare to say they would eventually find themselves recommending their pupils to go and see such and such a film. This applies to some cartoon films as well.

As life has evolved so have the arts. The history of painting, architecture, sculpture, music, folk dancing and so forth follows closely on the history of man. Thus are the arts related to that greatest of all arts, the art of good living; and the discovery of relationship between things hitherto apparently unrelated will be one of the deepest human satisfactions.

But this cuts both ways. No one will deny the effect the cinema is having on the everyday habits and conversations of our youth. It is up to us therefore to do all we can to impress upon those responsible for film production what a great social force their products are becoming and how essential it is that they should never lose sight of this fact.

Chapter X

PHYSICAL EDUCATION AND WORLD CITIZENSHIP

It has often been suggested that play and other forms of vigorous bodily exercise are possible outlets for the pugnacious instinct. Assuming that this fighting instinct exists, a good case can be made out for the substitution of play and exercise in place of actual combat. This theory proposes to let the mimic struggle which occurs in some forms of play provide an outlet for the pugnacious instinct.

In order to make as effective as possible the sublimation from actual fighting to the comparatively pale conflict of play, it would be necessary to make the play and games resemble actual fighting as near as possible without too great chances of dangerous physical results to the opposing teams or parties. In fact, the more closely the play conditions resemble actual fighting the better for the successful sublimation of the fighting instinct.

The games should be rough : injuries—more or less severe—should be expected; rules should be loosely organized and not observed with undue strictness, and courtesy to the 'enemy' neither expected nor demanded. The 'sport' element would be subordinated. The games would demand little or no thinking but a great deal of furious effort, and smashing brute force would be called into action. It is true that the arguments for substituting play for fighting is not expressed in just so many words : but it logically involves such plans, and it is obvious that the proposal to sublimate the theoretical fighting instinct through games of the type just described necessitates the abandonment of many of the objectives of physical education

and games which the educationists have long thought worthy of striving to attain. One can scarcely blame intelligent teachers for preferring the fighting instinct, if courtesy, sportsmanship and the play spirit are to be lost in an attempt to sidetrack the worst instinct.

Let us be objective and examine the problem in a scientific way : that is, let us judge by results. In other words, does the boy who shone at sports and games at school prove to be *therefore* a better citizen in later life ? The answer is definitely 'No'. In fact, it very often proves to be the reverse. Even at school, those who are good at games often tend to 'look down on' those who are duffers on the field. Yet the latter have often risen to most occasions in later life. An examination of the school and college careers of a representative collection of outstanding citizens (in the professions, politics, business or what you will) will reveal that only the minority were outstanding games players at school or university. The absurd belief that training in actual sport at school and college gives good training for playing the game of life has been held too long. Even a man who is sympathetic to his fellow men is referred to as a 'sport'. To say the least of it, the whole conception is nonsense. Waterloo was not won on the playing-fields of Eton, but at Waterloo, where most of the men were ordinary citizens who had never had the chance to go to Eton or to indulge in organized sport and games in their school days.

But this argument does not denude physical education of its real value. If there were no fighting instinct, then there would be no need to find expression for it.

Physical education has two general aims : (1) The development and maintenance of bodily health and vigour. This aim is the direct one, and belongs exclusively to that of physical education. (2) To promote whatever social, moral and civic values are possible through the activities which physical education ordinarily involves. This aim is mainly

indirect and incidental, and is common to all subjects taught in the school curriculum.

Here we are concerned with the second aim. Whether we are to live in a state of international peace or in one of international conflict, we all ought to enjoy bodily health; but in the solution of the problems of education for world citizenship, the teaching of civic and moral values through physical education is of paramount importance. If teachers agree that fighting is a habit—an objectionable habit—it ought to be the constantly recognized aim of teachers of physical education in particular, and all teachers in general, to give that habit short shrift at the start and little chance to secure practice. This means that much thought must be given to the organization of games. Those games which encourage co-operation and give little opportunity for practice in fighting (real or simulated) should be chosen and encouraged in preference to those of the opposite type, at the same time not ignoring the primary aim of physical education. The games should be chosen with, first of all, consideration for their value in building up and maintaining physical well-being, and those which satisfy this criterion may then be further examined in the light of their social and moral values. Those games which encourage anti-social habits, such as fighting, should be rejected.

These suggestions do not advocate the elimination of competitive games. Every teacher knows that the game without the competitive element is usually unpopular. The point to be stressed is that competition does not necessarily involve fighting. When properly organized, games, selected and judiciously directed, can promote world citizenship by giving training in peaceful competition. They can do more. They offer abundant opportunity for practice in various aspects of co-operation. Team play is an obvious opportunity for practice in co-operative effect to attain a common goal. Play in most forms teaches many lessons which have

a valuable application to world citizenship; for example, the need for the umpire or referee—an idea at the heart of all international arbitration. If two teams of boys were playing a game without a referee their pleasure would be diminished very much. It is almost impossible to play a team game properly without some kind of recognized referee. In the presence of such a director of the game, bickering, scolding, bullying and sulking tend to disappear; the movement of the game is more rapid and satisfying, and in every way the players derive more benefit from playing it. The teacher should not neglect the opportunity to show the boys in an informal and indirect manner where lies the advantage which they see proceeding from the presence of an unprejudiced arbitrator. Their own experience will teach them that by yielding decisions to an unprejudiced authority all the players of both teams must yield some of that independence which is theoretically theirs. They do so for the sake of peace and the common good. They should feel that each one of them is relinquishing his own independence up to a point, and in so doing is performing a service to the group.

The willingness to submit disputed questions to an impartial judge is then seen to be common to the playing-field and the council chamber, and such willingness to arbitrate, consciously taught in schools, will find a chance to express itself in the future actions of these budding citizens.

The existence of a power of arbitration implies the existence of a code of rules, and universal recognition of this code, the latter also implying a code of honour. Here lies the germ of international law.

But there are other ideals to be aimed at in physical education; for example, generosity to opponents, unwillingness to quibble over trifles, belief in clean play, the sacrifice of the self to the common weal, trust in the fairmindedness of the other fellow (though war teaches us

not to place such trust too complacently, but to show willingness to do so), and refusal to take unfair advantage. All these, and more besides, can be taught on the playground and on the playing-field. The teacher must keep a general view of the whole field, but also a special eye on, not only the backward players and offenders, but also on the specially good players. A boy in the forward line in football may be a very good shot; it may therefore come very natural to him to want all the shots to himself—it satisfies his inherent conceit—but here is a good opportunity to teach him the communal benefits of sometimes passing the ball. All these ideals must be presented as essential attitudes to be maintained if the game is to go on, and not as impractical abstractions or idealistic nonsense. The physical education of our schools is second to none in its opportunity to teach the habits of social living.

These ideals must be taught, for, in the presence of the pugnacious instinct of the average, they cannot teach themselves. Psychologists generally believe that only those ideals will transfer from one situation to another when those ideals are common to both. Although the extent of transfer of practical to moral training is a debatable point, it is safe to say that the way in which an ideal is presented has a great deal to do with the compass to which it will transfer. The ideals of life inherent in any subject ought to be taught as sincerely and thoroughly as opportunities for teaching the subject afford, and if physical training is to be considered an integral part of the school curriculum (as it now is) with specially trained teachers in most of the schools, then those teachers should not be reluctant to do what the teacher of every other subject is expected to do, that is, teach the principles of successful social life in connexion with the appropriate specific subject-matter. The physical training or games master is generally picked out for special admiration by his charges; his words are jealously stored away in

the memory; his advice is listened to with eagerness; and consciously or unconsciously he exerts an influence over his pupils seldom given to any other teacher to wield. Thus the teacher of physical training should be one of the strongest links in the educational chain, and must be expected to bear his full share of the task of citizen-making.

Physical education also contributes to the first aim of world citizenship—sympathy, which comes from understanding. Knowledge of the games of the children of Britain, Spain, Japan, South America, China, etc., can be given, and it is quite possible that the pupils will want to try them. The history of one's own games can also be used to advantage in strengthening bonds of interest. For example, the American game of baseball is derived from the English game of rounders, and the more international game of lacrosse comes from a more exacting game played by certain American Indian tribes. Theoretical lessons in physical education should take the place of actual play now and then, especially when the weather makes outdoor games impossible.

The Olympic Games, revived in Athens in 1896, and the Boy Scout Jamborees are splendid agents for international fellowship, and although there is no direct connexion between the Olympics and education, their indirect sociological influence is certainly very great and can be productive of splendid results.

The physical training teacher can and should play a part second to none in training the character compatible with the ideals of world citizenship; hence the special attention to a phase of our educational system which has been too long neglected.

Chapter XI

WORLD CITIZENSHIP AND THE LANGUAGE PROBLEM

THE NEED FOR AN INTERNATIONAL AUXILIARY LANGUAGE

AMONG the important problems of an international character which must be dealt with in the interests of world citizenship is that of a means of expression in a language easily learnt and used by all the civilized peoples of the world. The case for an international auxiliary language rests on two main foundations : the humanitarian one of promoting international understanding and goodwill, thus leading to world citizenship, and the utilitarian one of economizing time, labour and money. Despite Hegel's dictum that history teaches only that history teaches nothing, it is more than likely that now the war is over we shall see a strengthening of democratic ties and tendencies and a revival of the international language problem, just as we did after the First World War.

The history of the movement for an international language is too long to justify more than a passing notice of a few of its salient features. The first recorded attempt to construct a world language was made some six hundred years ago by the Abbess Hildegarde of Rupertberg, near Bingen. She devised a system with an alphabet of thirty-two letters on lines which did not appear again until the latter part of the nineteenth century. Then followed Descartes (in 1629), who elaborated a series of conditions which any universal language must satisfy. He had in mind a philosophical language not linked to natural languages ; and this was also the conception of Leibniz, who invented a

system of classifying ideas into main groups and subdivisions, using numerals allied with nine consonants and five vowels as symbols, and thus in a measure anticipating the modern Dewey system of library classification. Leibniz also appears to have been the first to foresee the possibility of a synthetic language constructed from word roots in natural languages. In 1795, the third year of the French Revolution, Delormel presented to the National Convention a project based on the decimal system, which aimed at "uniting the peoples by the delicate bonds of brotherhood" through the medium of a common logical and regular language, because "national languages present at each step irregularities which make them difficult and demand a long time to learn".

Coming to more modern times, in the 1880's, J. M. Schleyer, a Roman Catholic priest, succeeded in constructing a new language, called Volapük, by building it up from the roots of words in existing languages; but after some progress the effort failed because the grammar was very involved, it was very difficult to identify the distorted monosyllabic roots, and the inventor refused to countenance any attempt at reform.

In 1921 the British Association published a careful and comprehensive report of the subject, prepared by a committee representing humanistic as well as scientific interests, and in collaboration with the chief associations concerned with classical and modern languages as well as by consultation with a number of learned societies.

The British Association Committee was appointed after the International Research Council, at a meeting in Brussels in 1919, had taken up the question of an international auxiliary language and recommended the formation of an international committee to enquire into the position and outlook of the subject. It was hoped that a central international organization would be formed, under the League of Nations, and be empowered to make the final selection

of the international auxiliary language, if feasible, and to take measures to ensure for it the greatest possible degree of stability. Chairmen were appointed to represent national committees for France, Italy, Japan and Belgium, and the chairman of the British Association Committee undertook to represent Great Britain on the Committee of the International Research Council.

The desirability of an international auxiliary language having been unanimously approved by the British Association Committee, attention was given to the advantages and disadvantages of the following three types : (1) a dead language—for example, Latin ; (2) a national language—for example, English ; (3) an invented or artificial language—for example, Esperanto or Ido.

The claims for the use of each of these languages as an international auxiliary language were justly and concisely stated by their own specialists in the report of the Committee. After careful consideration of this and other evidence from high authorities at home and abroad, the Committee found itself unable to pronounce judgment in favour of a particular auxiliary language for international use. The conclusions reached may be expressed as follows : (1) Latin is too difficult to serve as an international auxiliary language, and its advantages are outweighed by its disadvantages . (2) The great international languages of the past have all borne the marks of imperial prestige which have prevented them from being welcomed by alien races. The adoption of any modern national language by the common consent of the chief nations is therefore unlikely, as it would confer undue advantages and excite jealousy, however impartial the promoters of the language might be. (3) Invented languages constructed on scientific principles and adaptable to many diverse requirements are practical means of international communication. They are neutral and have advantages of simplicity not possessed by most

national languages. What auxiliary language of this kind will meet with general approval remains to be decided by international agreement.

In the interest of international communication and the free expression of ideas, it is to be hoped that academic as well as scientific and commercial organizations will assist in the movement towards an agreed auxiliary language. A Committee of the British Association on post-war university education has dealt with the subject recently in one of the sections of its report. It recommends that, apart altogether from the academic study of language and literature, every university should require its students to be able to make themselves understood, by speech and writing, in an international auxiliary language. This Committee has gone still further and suggested that Basic English, or something akin to it, may be considered. However, we suggest later on reasons against this. The Committee suggests that the Universities Bureau of the British Commonwealth, in consultation with the American Universities Bureau and the Association of University Professors and Lecturers of Allied Countries in Great Britain, could take up the subject very appropriately and prepare a report on it.

ESPERANTO : AN INTERNATIONAL AUXILIARY LANGUAGE

We are in agreement with the views of the British Association Committee of 1921; but we would go still further and emphasize the suitability of Esperanto as an international auxiliary language, especially since it is already becoming known in many countries, though, we admit, not so well known as it ought to be, and certainly must be if it is to be adopted with effect.

The international language known as Esperanto was presented on the world nearly sixty years ago by the late Dr. L. L. Zamenhof of Warsaw. It has spread, and is

spreading, far and wide. There is scarcely any important country where it has not gained a large number of adherents and friends.

Esperanto, which has lasted much longer and attained far more success than its predecessors, is a simple and flexible language. It derives its vocabulary almost entirely from Western languages, and its grammar is very simple, its pronunciation is euphonious, and it lends itself easily to the introduction of new words. There may be certain defects in it, such as the arbitrary choice of roots from existing languages, which makes Esperanto easier to read than to speak; but experience has shown that it is perfectly practicable. People attending Esperanto congresses from all parts of the world and meeting for the first time converse fluently in it. Propaganda has now been conducted systematically and extensively for about fifty years, and on the whole has not been seriously prejudiced by the efforts of rival bodies like those professing Ido, Esperantido and Occidental. The number of people who speak Esperanto is estimated at between $1\frac{1}{2}$ and 2 millions, though there are no reliable statistical data on the subject. Yet, as we have already said, much more widespread interest is necessary.

Esperanto has a literature which is constantly growing and exceeds the requirements of the most voracious student. It is in daily use by fluent writers and speakers of many occupations, ranks and interests, and consequently cannot be dismissed as a mere theoretical project; therefore its claim to be a final solution to one of the pressing problems of modern times deserves careful consideration.

In 1919 the International Research Council recommended the appointment of an international committee to investigate the whole question of an international language, and this was followed by the report of the British Association Committee in 1921 which has already been mentioned. In 1920, the subject was discussed at the General Congress of the

World Union of International Associations, and a resolution in favour of Esperanto was passed with only one dissident. In 1922, a report was presented to the Third Assembly of the League of Nations which was in general agreement with the findings of the British Association Committee, except that it declared outright in favour of Esperanto. A Red Cross Conference held in 1921 also voted for Esperanto, and in November of that year the Conference of the International Labour Office recommended to the Administrative Council of the Office that it should increasingly use Esperanto as a practical means for facilitating international relations. Governmental recognition and help has been accorded by Spain, Portugal, Bulgaria, Czechoslovakia, Germany, Austria, Finland, Brazil, China and Japan. In addition, numerous municipal, commercial and academic authorities have passed resolutions in its favour, and the Roman Catholic Church has on more than one occasion shown a friendly attitude. Among scientific bodies that have interested themselves in this language is the Paris Academy of Sciences, which, in 1921, published a manifesto urging scientific workers to adopt it. This was signed by such well-known men of science as Berthelot, Lumière, Painlevé, and the Prince of Monaco.

As an international language is essentially a democratic idea, it is not surprising that when Nazis came into power in 1933 they discountenanced the use of Esperanto. In fact, in 1936, Himmler issued a police decree ordering the dissolution of all international language societies in the Reich, and similar action was taken later in Austria and Czechoslovakia. When war came in 1939, international contacts were inevitably broken; but the ardent advocates of Esperanto continued their efforts, though little or nothing has been heard of other language projects. The Army Education Service includes Esperanto among the subjects for postal study courses, and for several years past the Royal

Society of Arts has held examinations in the subject. It is, furthermore, taught in a number of schools, both primary and secondary, as a regular or optional subject.

It may be difficult for those who are not personally or directly concerned with international matters to understand the problem. Such people should remember that the civilized nations have already adopted common signs and code languages for use in mathematics and science, music, marine flag-signalling and wireless messages. These and other codes have become everyday matters. No-one would suggest to-day that people of differing nationality should employ different languages for such purposes, and thus it is that musicians can play from scores produced by other nationals; ships' officers can send messages of considerable length and complexity by means of flag and Morse signals; all nations understand the same numerals, the same chemical, mathematical and other technical signs. But, when the users of these convenient inventions wish to communicate by word of mouth or in writing, they are often unable to do so unless they happen to understand the same language. Is it not time that this state of affairs was abolished, and international intercourse put on a basis of facility and fluency? The modern world is, indeed, somewhat behind the Middle Ages, when a sort of conversational Latin provided a means of direct communication between educated people.

The continued progress of science and invention, the benefits of which extend—or are meant to extend—to the entire human race, embraces the importance of the question. Aeroplanes fly in a few hours over several frontiers and often land by accident or by design; ships send out wireless signals which are received by vessels from the majority of the countries of the civilized world; the news broadcast from a particular centre is received in foreign places thousands of miles away. An aviator of any nationality should surely be able to find in every town and

at every landing station local inhabitants and officials with whom he could converse as readily as with his own countrymen. It should also be possible to broadcast information of more than national importance in a common medium for all the world at once, leaving it to each receiver to translate when necessary into his own language for the local public.

Are we not in great need of a common language which could be effectively acquired in all countries in addition to the mother tongue ? The difficulties of international congresses would be abolished in one stroke ; the scientific or technical specialist would be put into immediate touch with his fellows in different lands ; the traveller, whether on business or on pleasure, would be liberated from the linguistic barriers which now confront him ; and the ordinary individual would be enabled to feel, both in practice and in theory, that the nations of the world are interdependent parts of one great organic whole, despite their disputes and differences.

The need for an auxiliary language is often disputed "because English is already 'international' ". A similar claim is made for French. The British Association Committee has given an answer to these claims. The League of Nations officially used both these languages ; but it worked only by a troublesome and expensive system of expert interpreters. If either claim were true, the members of polyglot assemblies would adopt either English or French as the sole language for debates and documents. In actual fact the claims are so baseless that at most international conferences the participants are allowed to use any one of three, four, five or six 'official' languages and then cannot make themselves intelligible. A visitor from another planet would surely stand amazed at the world calling itself progressive, but still struggling in the tower of Babel and still not able to find a way out.

Many claims are made for English in particular, because

many foreign hotel porters, railway officials, waiters and other public functionaries have a useful knowledge of this language ; but these claims take us no further in the direction now in question, namely, the complete mutual intelligibility of civilized people in all walks of life.

Some people imagine that they are much more competent speakers of this or that foreign language than is actually the case, and do not realize that, though they may know a language well enough to make practical use of it abroad, they are not and never can be on anything like equal linguistic terms with the actual inhabitant. What is really needed is a form of speech in which all can attain linguistic ability and equality and in which a few mistakes by the less expert are no bar to immediate clarity of meaning and to acceptability of utterance.

ESPERANTO AS AN EDUCATIVE DISCIPLINE

It has been found that the acquirement and use of Esperanto by adults, apart from the outside interest which it stimulates, are extremely educative. The necessity for clearly expressing one's actual meaning when using Esperanto leads to a more intelligent grasp of the real significance of the words and of the construction of language in general. The power of expressing fundamental ideas concisely and directly in a new medium gives a remarkable sense of freedom from linguistic tradition. An experienced teacher recently said : " It is amazing to note the many national words which have never been understood by pupils until the moment when they have found the Esperanto equivalent ". If this is the experience of adults, what of the educative effect of Esperanto on the active minds of children ? The need for clear thought and accuracy of expression affords splendid mental training.

Instead of the haphazard and arbitrary grammar and

syntax of the national languages, the child has a concise set of rules, word roots, prefixes and suffixes with which he can 'play' and make the language up, so to speak, for himself. This makes Esperanto a fascinating and interesting subject, even to pupils who find little but drudgery in studying other tongues, and as they find they can soon learn to speak as well as read and write the language, it becomes a living reality instead of the mere dry collection of words which so often appears to characterize other languages. In this way, the teaching of Esperanto inevitably increases the value of any school curriculum.

In acquiring Esperanto the boy or girl receives a mental and moral training which is probably not offered by any other single subject; from this point of view alone, Esperanto claims the active interest of the educational world.

It is obvious that a common language is not of itself any guarantee of friendly relations, but for children and for adults alike the study of Esperanto engenders world-wide interests and induces an open-minded appreciation of all that is admirable beyond the national borders.

The realm of scouting and other international activities of the younger generation such as the youth hostel system, school journeys abroad and exchange visits between young people of different nationalities offer a useful field for Esperanto. Esperantists at the great international scout jamborees associate with ease and freedom in a manner contrasting markedly with the restricted intercourse of the polyglot majority who would like to talk fluently but cannot do so.

The application of Esperanto to dramatic art has proved the remarkable qualities of the language. In 1905 at the first Universal Congress, Molière's *Le Mariage forcé* was played in Esperanto by actors who came from nine different countries and represented seven different national languages.

Esperanto is also very suitable for singing. The full,

open vowels give it a general resemblance to Italian and many words are almost identical in the two languages.

The success of Esperanto has been ensured by the extreme facility with which it can be learned. There are no exceptions to any of the rules ; the pronunciation is simple and easy ; the spelling is phonetic ; all verbs are conjugated alike ; the number of root words to be learned is comparatively small, other words being derived from these as required by means of prefixes and suffixes. The fundamental grammar is reducible to sixteen short rules. There is very little syntax and the sole requirements for correct speech and writing are grammatical, phonetic and verbal accuracy, combined with common sense.

Esperanto is not, as Sir Richard Gregory calls it, an artificial language. Artificially arranged, perhaps, but not artificial, because the great majority of root words are taken from the chief European tongues or direct from Latin and Greek, so that they are no more artificial than the thousands of words which were introduced into English by literary and scientific men at the Renaissance or than those which are now brought in as occasion requires. This international origin of Esperanto is one strong justification of its claim to be the auxiliary language of the world, for where the chief civilized nations lead the way the others will follow, and in Esperanto these leading nations have the quintessence, as it were, of their own languages presented in a new and attractive form for common use.

ESPERANTO AS A MEANS OF WORLD COLLABORATION

Now that the war is over we hope to see a revival of interest in an international auxiliary language. If the outcome corresponds with our hopes, there will be a general resurgence of the democratic spirit as opposed to the totalitarian, a greater recognition of the advantages of

interdependence and of the necessity for freer international trade and improved international communications.

On the other hand, there is a danger that some of the liberated nations may be over-imbued with the spirit of nationalism, that is, with patriotic bias, and will strive to maintain their independence, their institutions and their culture to a degree which might impair the spirit of mutual dependence (and especially if the proposal of federation does not fructify). But this impediment should not deter the adoption of world auxiliary language if it be thoroughly understood that the language would in no case supplant an existing national language.

A further impediment to realization would arise if any of the bigger nations were to insist on the general acceptance of its own existing national language. In the investigations made by the British Association Committee of 1919-21 it was found that, with the exception of certain small countries in north-west Europe, commercial interests were all in favour of having their own national language adopted. This obstacle would be quite likely to arise among Anglo-Saxon peoples, whose prestige and influence is being greatly enhanced by a successful war. The English language, with its obvious excellencies, is far too difficult for use as an international auxiliary language, and *the general adoption of an easier but debased form of it would in the end debase the national language itself.*

The problem, being essentially an international one, would best be handled by an international body (as suggested by the 1942 British Association Committee on Post-War University Education), such as "a reformed League of Nations"; but such a body would be effective only if it gained the full support of its constituent members, and therefore, apart from private enterprise, individual governments would have to take steps to stimulate public interest in the question and eventually to canvass public opinion.

Though the final decision as to the desirability of an international auxiliary language and the language to be adopted would rest with the international authority, each national representative should be in a position to declare unequivocally in favour of his country's choice.

The problem, therefore, resembles nearly all other problems relating to human betterment in being fundamentally an educational one. It would primarily concern governmental education departments, and these would be guided by an impartial commission consisting of representatives of all the main national activities : industry and commerce, science and its applications, letters and linguistics, schools and universities and the great professions and learned societies.

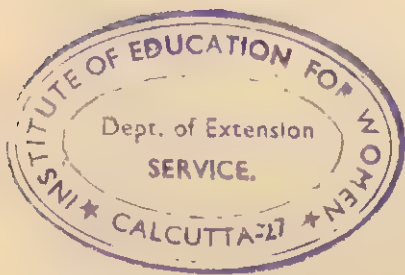
Once the international auxiliary language had been chosen, the question of how and when it should be introduced would then arise, and also whether instruction in it should be made compulsory. If the language were really simple, like Esperanto, its introduction into primary and secondary schools should not lead to further congestion of the curricula. As a rule, the very young learn to speak a new language very readily, especially if they live in an atmosphere of it; but they forget it very soon and often completely if they find they have no further use for it.

But we also have to consider the many who at present have not learned any auxiliary language, but have spent much time at school learning French or German with no hope whatever of being able to speak either of them fluently or even with the least understanding. There is much to be said, therefore, in such cases, in favour of the proposal made by the British Association Committee on Post-War University Education that the learning of an international auxiliary language would best be undertaken during the long vacations (and presumably, therefore, during evening classes in the case of non-university students). But no lasting progress

or success would be attained unless adequate facilities were provided for using the language, whether in reading, correspondence or conversation, preferably with foreign people.

Esperantists are facing the world with the plain statement that a solution of the language problem has already been found in theory and in practice. In the Esperanto movement, which is essentially practical, there is no attempt to interfere with racial or national sentiment or with the private opinions or beliefs of any person whatsoever, and no one who desires to promote international co-operation in any branch of human effort or to encourage friendly relations between men of differing race or language need hesitate to use and to learn this efficient auxiliary tongue.

Esperanto therefore merits the careful attention of rulers, statesmen and educationists, of leaders of religion and social enterprise, and of men of science, commerce and industry, and of all those whose range of vision extends beyond the limits of language or country and who feel, or desire to feel, that they are citizens of the world.



Chapter XII

RESPONSIBILITIES OF THE TEACHER

THE success of education for world citizenship depends on the daily work of the classroom teacher. His attitude counts for much. Educational reforms sometimes have their beginnings in the classroom and sometimes out of it ; but always must they be approved by the teacher and used in the classroom before they can take effect. Therefore, the civilization of the future must inevitably look to the teacher for much help in the effort to end war before war ends humanity. As the young airman wrote to his mother (see Chapter III), the past war might have achieved at least one good purpose—that of rousing the ordinary citizen to his social responsibilities. He must not, as he has done in the past, leave everything to his leaders. It is quite possible that another war might succeed in bringing the structure of civilization tumbling down into the chaos of barbarism. Therefore, the teacher of the citizens of the future is one of the most important agents for preventing this.

DIFFICULTIES OF THE TEACHER

- (1) The teacher, as a teacher, has little influence over the conduct of adults.
- (2) The *direct* influence of any teacher is confined to a few hours a day.
- (3) The tradition of the classroom is a tradition of remoteness from the affairs of the world. This condition, however, is now being rectified, and the sooner the process is complete the better.
- (4) The training of teachers in the past has neglected this phase of their work ; but here again there are hopeful signs

that the training colleges and university departments are waking up to the importance of the problem.

THE TEACHER AS A CITIZEN

It might be the hope of every teacher to become a force for good in his community. This does not mean that he must be a demagogue or dictator, but that he should place his special knowledge, training and abilities fully at the service of the people. Teachers are citizens, and they have the right to extend their influence so far as they are able, provided that influence is for the good of mankind.

But in his mission the teacher must not be impatient or dogmatic. He must remember that there are many points of view, and a liberal consideration of them all does more good than ignoring or challenging those views which do not coincide with his own.

COMPETITIVE ENVIRONMENT

Children, as well as adults, are inevitably subject to propaganda directly opposed to training in the broad-minded, world-wide, tolerant ways of thinking. We cannot, even if we would, keep children at all times in a perfectly controlled environment. The recognition of the existence of such propaganda is the first step in opposing it. Training children in correct habits of thought is a second step. Pointing out the fallacies in specific items of jingoistic propaganda is the third step. Refusal to support false propaganda in private life and at the polls (therefore unknown to anyone but himself) is the fourth step. Building a citizenship which will not tolerate the distortion of the truth for national or personal ends is a fifth method. There are many others. There is no doubt that a teacher to be a real success has a Herculean task before him. But most of his

work in the social studies can be done, not in any formal study of the subject, but in precept, example, criticism and discussion.

TRADITION OF EDUCATIONAL REMOTENESS

At one time the school did constitute a little world by itself. To-day we realize more and more that the school is a part of life and that it cannot perform the tasks we demand of it if the problems of everyday life are shut out by a screen of tradition. Life inside school should approximate to life outside it. The rights and duties of a citizen of the world, the disastrous effects of war and the blessings of peace are important. Modern issues are entirely in accord with the new philosophy of education as nourishment for life.

The teacher must be a social psychologist, and must therefore know himself, and, as Professor Pear has pointed out (see p. 81), know his charges. He must recognize also that many of his pupils live, outside school hours, in an *environment totally different from his own*. Professor Pear has given us timely warning of this. Most social psychology, and views on education, have been produced everywhere by members of the middle class, and they have too often been unaware of this limiting factor. Examples of this attitude of mind were sometimes thrown into relief during the war. For example, in discussing fuel-saving, some people who had never known what it was not to be able to have a bath when they wanted one, suggested a nation-wide campaign urging people not to have more than two hot baths a week, in blind ignorance that there were numerous bathless houses.

Leaders of thought brought up in a particular environment are apt to think that certain subjects are important or trivial, popular or dull, in general, though a different culture group might hold quite different views. Neither a social

psychologist nor a teacher must be 'tuned in' merely to those expressions of social life which the conventions of his social milieu regard as important. For example, the subjects of speaking and conversing are generally neglected. That such problems as standard English, the prejudices for and against certain kinds of dialect, are social, is unrealized. To delve into them would break a taboo all the stronger because in most people it is unconscious.

A PHILOSOPHY OF EDUCATION

Every teacher has, or should have, a philosophy of education which plays a very important part in his success or failure. It is therefore important that in the working philosophy of every teacher a place should be found for a concept of world citizenship and the relationship of this aim to the other aims of education. Like the health objective or any other aim, the world citizenship aim cannot be considered as an isolated unit. In fact, scarcely anything discussed in this book can be presented in formal lessons. The whole point of view must be before the teacher all the time, and it is for him to grasp every special opportunity as it arises.

All the objectives of education are closely inter-related. World citizenship, for example, depends directly upon national citizenship, sympathetic understanding and ethics. It also depends indirectly upon all the other generally recognized aims of education, such as, worthy home membership, vocational efficiency, health and the worthy use of leisure.

Finally, the teacher should co-operate in every way with his colleagues to make education for world citizenship a successful process of education, and resolve to continue his centuries-old task of making each generation wiser, saner and more human and more humane.

ESSAYS AND DEBATES

As we have already pointed out, education for world citizenship cannot be a separate subject or discipline in the school curriculum. Opportunities for discussing the main objectives of good citizenship are constantly arising, and where the lack of time or interruption of a set course of study precludes the immediate consideration of topical issues, such as the signing of the Atlantic Charter or the passing of a Government Bill of sociological interest, then the teacher can have recourse to the all-important essay or still more important discussion group or debate. The following are just a few examples of what might be considered :

Interdependence of Nations.

The Nobel Peace Prize and the Men who have won it.

Getting Rid of Prejudices.

The Best Ways of Honouring our Dead Soldiers.

"The United Nations" and World Prosperity.

How Animals and Plants co-operate for Mutual Aid.

Every Country has the Government it Deserves.

Advantages of a National Government.

Influence is not Government.

Housing Problems To-day.

Essentials for the Establishment of a World Peace.

Sociological Advantages of Travel.

The Four Freedoms.

Biology in Everyday Life.

Future of the Aeroplane in promoting International Goodwill.

Democracy versus Dictatorship.

Science and Society.

Goodwill is the Mightiest Practical Force in the World.

"Patriotism is not enough."

"The State exists for the Individual, not the Individual for the State."

The Cinema as a Social Force.

The Advantages of Youth Organisations.

Our Political Liberties.

Contributions of Civil Aviation to World Peace.

Should we Emigrate ?

Freedom of the Press.

Racial Tolerance.

The Value of UNESCO.

Nationalisation of Industry.

"Have you had a Kindness shown?

Pass it on ;

'Twas not given for thee alone,

Pass it on ;

Let it travel down the Years

Let it wipe Another's Tears,

'Till in Heaven the deed appears—

Pass it on ."

Inspiration for good citizenship can, of course, be gleaned from dramatic works, writings and speeches of famous men and women, prose readings and poetry, etc. It is not advisable to give exhaustive suggestions here since so much depends on the individual teacher. But no teacher should have any difficulty in making a wise choice with which he feels himself competent to deal.

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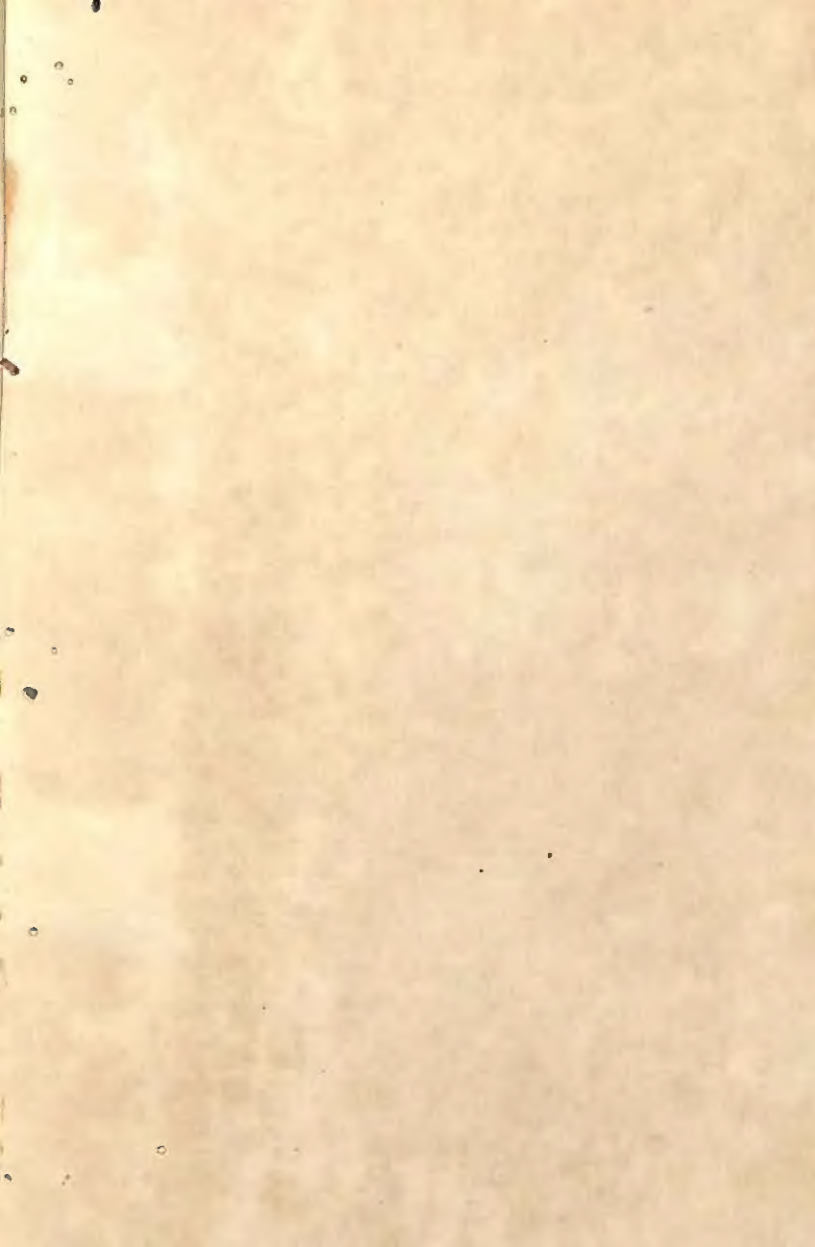
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